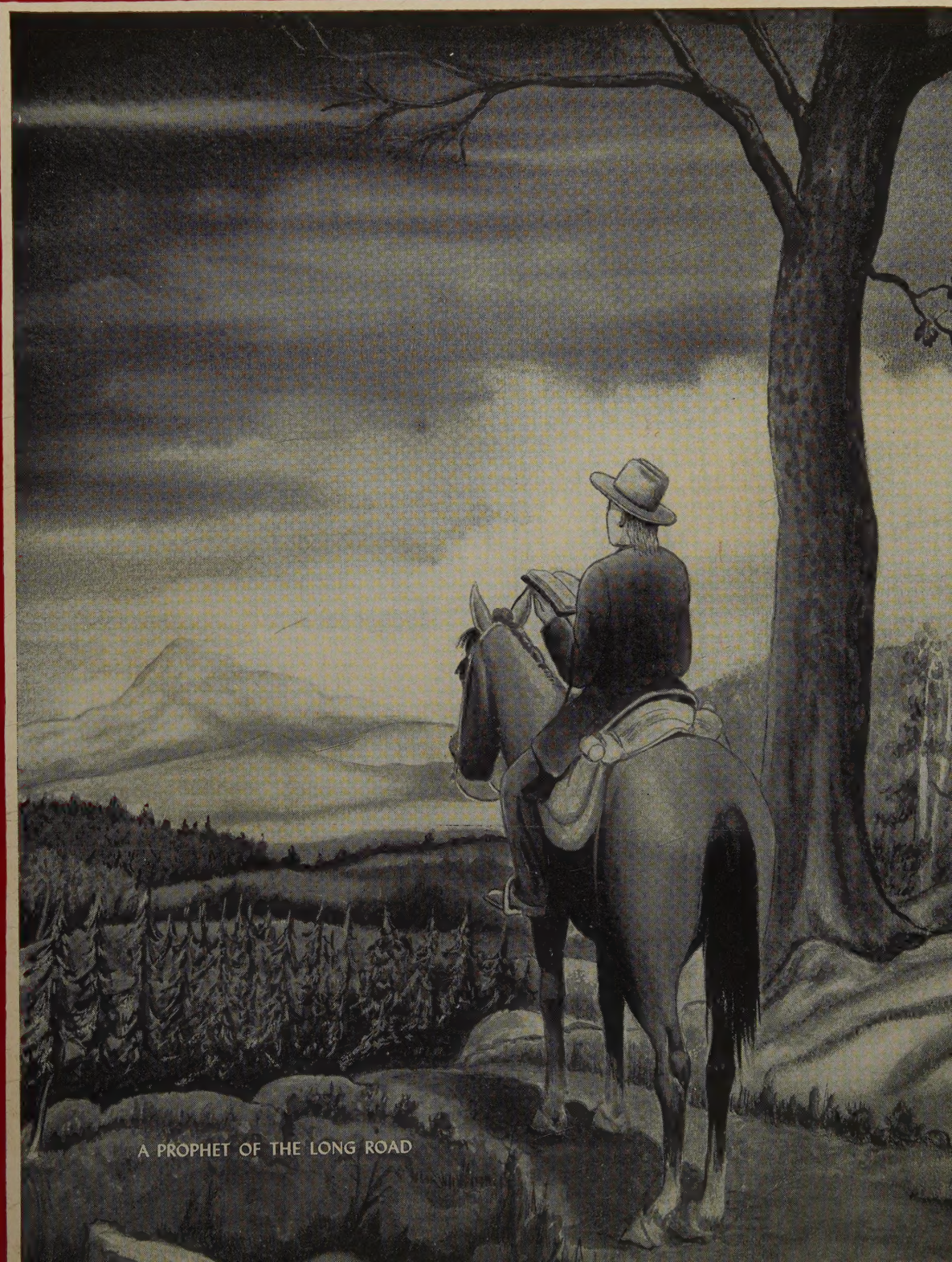
The Pastor

FEBRUARY • NINETEEN AND FORTY SIX



A PROPHET OF THE LONG ROAD

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

WOODROW GEIER • *Editor*

FEBRUARY 1946 • VOLUME 9 • NUMBER 6

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EDITORIAL

HIS enemies said he could not save himself from a criminal's death; for they had seen how very quickly the populace had turned against him. Had not the mob called for his blood? And had not his own disciples betrayed him? He had been scourged, too, and no one had come to his defense when He was sent out on the hill to die.

"Quite a failure, this so-called divine intervention in our affairs," the scoffers must have said. "He came to claim a kingdom, but he got a cross!"

But He kept his word! He came back to live in the hearts of his dispersed followers. He wrought miracles under the very eyes of his enemies—miracles which they were too blind to see. Under his influence, the sand of desertion became the rock of faith. Simon Peter, who was not listed among prominent personalities of the times, came out of a coward's retreat to champion the Master he had rejected. In Christ's name, the martyred Stephen prayed for his murderers. And in Christ's name, the Apostle Paul gloried in the ugly cross as he turned pain and suffering into opportunities to witness for the faith. Soon there were churches in Asia Minor and Greece and Italy. Not many decades had passed when the writer of the Book of Revelation was defying the power of Rome and pointing to the inevitable day when all nations would worship Christ the King of all heaven and earth. Persecutions came swiftly and relentlessly, but as new oppressions came upon them the early Christians replied, "Our numbers shall grow even as your sword tries to reduce us, for the blood of the martyrs is the seed of the Church."

The early Christians never believed the Kingdom would be a pushover. They knew that Christianity was not a popular faith, that following the Christ meant inviting at the least scorn and unpopularity and at the most persecution and death. So they sang as they entered the arenas to be torn apart by wild beasts. They wrote the sign of the cross over a vast underground. And they continued to convert—more by their living than by their words—the Jews, Greeks, and barbarians.

This is how the Church Universal became fully conscious of its existence.

But we, who are far removed from those early Christians, have forgotten, it seems, that the Lord of our faith is the same yesterday, today, and forever. We act as though Christ had changed; for in our conventional churches we represent the Christian faith as a dull, insipid thing. Christianity has become respectable, and the cross to us does not mean what it meant to the early Christians. The unbelievers, in the Church and out, have grown to expect less and less of the Christian faith. Joining a church has become very, very easy. Indeed multitudes of so-called Christians seem to assume that Christ came to bring ease instead of warfare. If you say that Christianity is a revolutionary, miraculous power, the eyebrows of smug churchmen are expected to lift a little. And if you say that somehow the appeal for "one million accessions" (cold words!) must be based on man's necessity to live heroically, you are likely to cause a condescending smile among members of the official board. Our great sin in America for many years has been our readiness to sign men up for a comfortable, unexacting membership in the Church. We have been too ready to put the Church's label on the world's gospel.

All these observations come to mind as we look toward the Lenten season this year, a season during which the churches will take into their memberships large numbers of persons. Our conviction grows that our churches must recover the springs of their existence if our evangelism is to make sense. Let this Lent carry us back to those early days when Christians, close to the memory of their suffering Lord, took seriously the obligations of the Christian fellowship. Lent should be a time when church members old and new are told precisely what it means to be Christian.

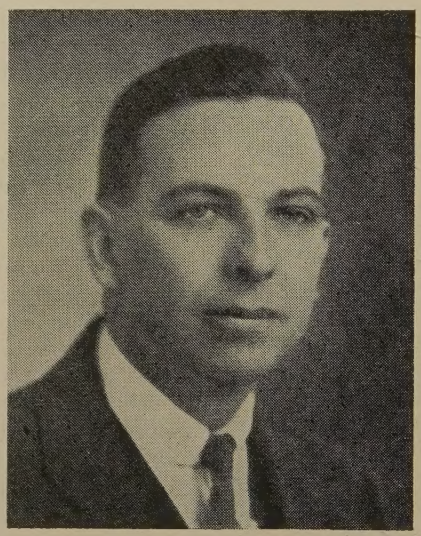
It seems to us that Lent is a time for stressing the hero stories of our faith, beginning, of course, with the story of Christ's passion and death. Perhaps this year, in special studies for mid-week and Sunday evening services, we could study the lives of Christian heroes. Perhaps we could organize our studies under a title like "Men Who Failed." We would take care to show how these men reaped spiritual rewards for spiritual living—how, by the accepted standards of present-day America, the saints and martyrs failed ignobly. Beginning with the Apostles, our teaching could later center around the lives of such men as Jerome and Ambrose, Augustine and Francis of Assisi, Wycliffe and John Knox, Wesley and Rauschenbusch, John Bunyan and Francis Asbury.

Such an emphasis would do much to illuminate the Christian answer for the meeting of life's problems now. It would serve to draw into sharper focus the clash between the American idea of material success and comfort and the Christian Way of sacrifice and service. It would help us train laymen to understand the real forces that make for social salvation; and it would encourage rebellion against the current "omnipotence of money," to use Carlyle's expression.

Young people are looking to the Church for a new motive for living. Many veterans, who have been called upon to sacrifice to the limit for their country, cannot be won permanently by the old selfish appeals. Many laymen are tired of the easy gospel. Increasingly, they will look to the Church for an interpretation of the conflict between the accepted secular ideal and the Christian Way. Right now the world is being torn apart because secular materialism recognizes no law higher than individual advantage. Increasingly, it will be the job of the Church to recruit men on the basis of their rejection of the secular ideal of unending personal acquisitiveness and their acceptance of the way of community good through Christ. As any observant churchman can understand, the rebellion against secular materialism is becoming earth-wide. Men are tired of being dominated by their acquisitive instincts and their petty, individual concerns. Church crusades must now take account of this fact.

LESS ORGANIZATION---

More Effective Work!



By
HERBERT S. McCONNELL

WHO are elected to the following offices for the ensuing year?" *

Before the pastor and his nominating committee complete presentation of the names, people—especially in our smaller churches—are asking: Why do we need so much organization? Let's simplify it! Not only does this plea come from open country and circuit but from many of our town churches as well. For, with the present set-up, an unusually large body of officials is due to be elected each year. Especially does this number seem large to the people in churches whose membership is three hundred or less.

Test the plan by John Wesley's definition: "A Methodist is a person who seeks salvation according to the methods of the Holy Bible." Will it match? Has it not become somewhat human and quite complicated? Early Christendom duly established the body of deacons (Acts 6:3-5). Through centuries since, a naturally expected increase of official positions has developed with a growing Christendom. But no pastor should be required to nominate one third (often one half) of his membership to fill the positions. Just that is now required in the average Methodist Church. For we are yet "town and country" in large measure.

How may improvement come; especially in the smaller church? By reducing the number and combining the offices. Such was the decision of some forty men at Emory University, in June, 1945, in a three weeks' school for Town and Country Ministers, in which Presbyterians, Baptists, and Methodists discussed the matter. Here we present the summary of the "Paper on Organization and Meetings" read at that time and approved by the men. The writer served as chairman, assisted by the Rev. E. P. Hendry and the Rev. R. B. Alexander. Comment and questions on this paper are heartily welcomed from readers of THE PASTOR.

The Present Plan

There are five separate bodies of officials, namely; Board of Stewards, Board of Trustees, Board of Education, Board of Missions and Church Extension, and the Woman's Society of Christian Service. These require a minimum of some twenty persons; the maximum often reaching seventy-five. Sometimes a combination is made of the boards of stewards and trustees; of education and missions. A person is often given several places in which to work. This arrangement quite often proves undesirable.

In addition there are seven required committees: *Membership, Finance, Pastoral Relations, Nominations, Audit, Records, Hospitals and Homes.* There are eight optional ones: *Evangelism, Visitation, Temperance, Music, Parsonage, Church Property, World Peace,* and *Good Literature.* In most churches a person has to serve on several of these required committees.

Par. 172, 1944 *Discipline*, describes a plan whereby the five major bodies can be combined. But there is yet no reduction of personnel, and the committees yet remain. For the small church this offers no solution, and to the average layman the Board seems much larger. Sometimes a "planning committee" drawn

* Question No. 15 of the Form used for recording the Minutes of the Quarterly Conference. Said Form devised by the Commission on Records, Forms and Statistical Blanks under authority of Par. 2163 of the 1944 *Discipline.*

The General Councillor, for the Tennessee Conference, of the Methodist Rural Fellowship suggests a simplified plan of organization for small churches. When he drafted this report, Pastor McConnell was assisted by Methodist Pastors Robert B. Alexander, Galesburg, Kan., and E. Pierce Hendry, Boca Grande, Fla. Pastor McConnell serves Delrose Circuit, a five-point charge in the Tennessee Conference.

out of the groups is recommended. Unheard of until recently in rural areas, rare in towns, it is often misunderstood; for example, stewards can't see why members of the Board of Education should have anything to do with finances. Shameful division often results as one steps on another's toes.

With this set-up the faithful pastor has quite a task seeing that boards meet regularly, and that all meetings are held. If just the Board of Stewards and the Board of Education meet, a pastor serving one church has twenty-four monthly meetings a year; if he has two churches he has forty-eight meetings; if three, thirty-six bimonthly or twenty-four quarterly meetings. The man with four to eight churches has from thirty-two to sixty-four meetings a year (quarterly) plus those of the Women's Work, his preaching appointments, visitation, besides all those fifteen committee meetings as they are held—plainly, TOO MUCH!

The Suggested Plan

There shall be *one* Official Board composed of a minimum of ten persons, a maximum of twenty—not one more! This Board shall conduct all business of the church, carrying on somewhat as the old Epworth League did: A committee division shall include:

(1) Women's Work (where there is a W.S.C.S. these three persons can be the president and two others).

(2) Stewardship and Finance (three persons) in charge of all financial work and stewardship programs.

(3) Trustees (three persons) responsible for work on church property.

(4) Education-Missions (three persons); as a rule, the three superintendents of the church school.

(5) Other Committees (three to nine persons), who assume all work of the previous "standing committees," not included in the other four sections.

The pastor and church school superintendent are ex officio members of the Board, and of each Committee. The superintendent shall be elected by the Quarterly Conference on nomination from the committee on Education, this nomination having first been approved by the congregation. Members of the Board shall be elected by the Quarterly Conference, on nomination of a Committee of three to five persons (the pastor being chairman) selected by the congregation. These nominations must first have congregational approval. No person shall serve on more than one committee.

The Board shall meet and prepare a program of work for the year, submitting the same to the congregation. Monthly or quarterly reports shall be made on achievements and future plans. Committees No. 1, 2, and 4 meet monthly; the others on call.

Where there are more than fifteen persons on the Board an executive committee of ten shall be chosen as follows: The Pastor, Church School Superintendent, Lay Leader, Church Treasurer, Chairman of the Board, Chairmen of each Committee and a representative of the Youth Fellowship. This committee shall meet monthly; the Board shall meet quarterly.

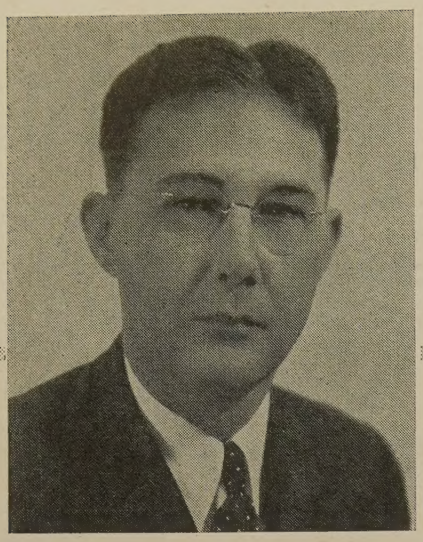
With this arrangement, and only two quarterly conferences a year, a pastor has just half as many meetings as under the present set-up for two boards meeting monthly. The fifteen committees are done away with completely, their work being supervised by a section of the Board. This plan does not violate the present set-up in any church; it furnishes a means whereby with fewer leaders more pointed accomplishments can be achieved.

We sum it all up as follows:

Let's simplify our organization by some means, so that we may have a more definite and allotted time for doing more than just planning.

Let the General Conference carefully consider this recommendation, which was drawn up by Emory, Duke, Vanderbilt and non-seminary men out in the open country. From such consideration there might come one instead of five boards, adjusted particularly to rural areas. Then we may not be forced to put one person in six or seven places of work in order properly to answer Question No. 15—"Who are elected to the following offices for the ensuing year?" Let there be *One United Path of Work!*

Further explanation of the plan and a complete diagram will gladly be furnished any pastor on request.



Reaching th

The pastor of St. James Methodist Church, Palatka, Fla., discusses some of the basic difficulties connected with attempts to evangelize rural areas, and describes approaches to rural life that work.

THE responsibility of reaching the unreached of our rural communities in a far more effective way than is now being done rests more upon the people of these communities and upon the Church as a denomination. At present neither are assuming enough of their responsibility. Too much of the burden is being placed upon the preacher of the rural charge and upon his individual program.

The people of the average rural community no longer have pride and enthusiasm for country life. Too often they have lost faith in their own abilities. More and more they have come to lean upon outside assistance. Many rural people live in the country with their eyes on the town. They go to town for much of their trading, send their children to school in town, go to town for their entertainment. The town has replaced their own community as the center of their living. There is still considerable talk about the wonderful advantages of living in the country but more proof is needed to demonstrate this fact. Rural life—the backbone of a nation's life—drags or slips backwards in countless areas of our country.

The people of rural communities should do something about this condition. All the wonderful things said and written about country life can be true if the people living there make them true. But this they must be willing to do. Rural communities need programs for improvement, to recapture their pride and love for rural life. They need to make their community so attractive that more people will want to make it their permament home. Until something more is done in this direction the young people of rural communities will continue to leave the home community as soon as possible, and their communities will continue to suffer from lack of leadership. It is at this point that the rural church suffers severely right now.

A Church-wide Responsibility

The whole church has a large responsibility for reaching the rural unreached. We have glorified the country church, praised our country preachers, and talked about their wonderful opportunities, while leaving too much of the responsibility to them. We have expected them to do a big job with inadequate program materials, buildings and building equipment, and financial assistance from the Church at large. We have forced rural preachers to live on impossible salaries and under living conditions that were in some ways deplorable.

When the small salary is mentioned as a hindrance to the progress of rural church work, somebody recalls the rural preachers of the "earlier days" who got three hundred dollars a year, and most of that in produce.

Why not face facts? The rural preacher of today doesn't live in the "earlier days." He must spend much time and money preparing for his job; he often goes to his first charge still owing on his schooling. On that first charge he must own and operate a modern automobile for serving six or seven communities, and he must keep up with modern living in dress, education, and otherwise. No man can meet all these demands on an annual salary of six to nine hundred dollars. Under such conditions preachers are compelled to leave rural charges at the earliest opportunity. Until our Church does its part to improve living conditions for the rural preacher, supplements the salaries of these preachers to the point of favorable comparison with other salaries; or until we can reduce the number of churches on the average rural charge, and lend financial assistance for modern buildings and equipment where necessary, most of the rural unreached are going to remain the "unreached." These "unreached" of rural communities constitute one of the largest and most fertile mission fields among us. Our Church should make this a home missionary program on a much larger scale than is now the case. We should bring our town and city churches to face their responsibility and opportunity in this regard, and to do their part in helping finance this missionary undertaking.

Certain plans for aiding the preacher of a rural charge are offered here

Rural Unreached

By M. O. NELMS

These are some of the plans which were worked into the regular church program during the year, and were found helpful to the writer.

Working with a few leaders who can be found in almost any rural community, the preacher can do much toward securing community projects that will improve the general welfare of rural life. In one such community a few of us were able to obtain electricity through the REA. This necessitated the building of a power line more than eight miles long, and considerable time and effort, but once it was accomplished, that particular community took on new life in a marvelous way.

In this same locality a community building was erected at considerable cost; government and county assistance made possible a structure of outstanding beauty and usefulness. The building became the center for social, political, and other activities. Such projects are often desperately needed in the rural community, and are of tremendous value in keeping the community at the center of the life of the people.

"Work Day"

A special day set aside two or three times a year, known as "work day," has proved most helpful on rural charges. The date is agreed upon well in advance—a time when the people of the community are well up with their work. The men of the church gather with their tools, teams, and trucks and do such things as build an attractive fence around the church and parsonage grounds. This may involve going into the woods for the posts, bringing rock for the stock-gaps, etc. They may put a roof on the church, or build a garage for the preacher's car. They may dig a well, or paint the parsonage. One day is clean-up day for the church grounds. While the men work outside, the women work inside, cleaning the church, the church school rooms, painting the kitchen, and what not. They also make ready the fine dinner which is a high-light of such occasions. The "work day" provides opportunity for fellowship; it gives the people a new appreciation of their church and its place in the community; and their personal work on the church and church grounds increases their love for the church.

"Harvest Day"

Another day to stimulate interest in the church was "Harvest Day," observed once a year, after careful planning and extensive advertising. The date was set three or four months in advance. Each family was visited by workers and requested to state what they would like to contribute on this special day. Contributions included hogs (dressed for market), hams, poultry, eggs, potatoes, vegetables, home canned goods, fruits, etc. "Harvest Day" was considered a big occasion for the entire community. Then everybody gathered at the church grounds where, in booths, they offered for sale handiwork by the ladies, fruits, soft drinks, and all kinds of edibles, including lunch for the noon hour. If possible, the high school band from a nearby town was obtained for a concert. In the afternoon there was a ball game, and the day's program concluded with a three-act play given in the evening by our young people at the school auditorium.

"Rural Life Institute"

A "Rural Life Institute" has been found most worthwhile. The institute can be planned and conducted by the rural church itself, or a nearby town church may wish to assist their rural neighbor. The joint plan is an excellent opportunity for the town church to render a service to a sister church and it is splendid missionary work for those sponsoring the program. Best results are usually obtained in an institute of two days' duration.

The institute opens with an evening session on the first day, and the second day includes a full program for morning, afternoon, and evening. Saturday and Sunday probably are the best days for this endeavor. In addition to the devotional and singing are such items as: addresses by an available physician, the county agent, the county nurse, the superintendent of schools, the church district superintendent, and the executive secretary of the Conference Board of Education. Good films can be used to excellent advantage on these programs, as well as special musical selections, congregational singing, and open forums. Dinner on the ground, and a special song service in the afternoon, are great features for a Sunday's program. The planning and advertising of a Rural Institute play a large part in its success. A fifteen-page "guide" for use in the institutes was found quite helpful. This guide included instructions to the leader, a suggested program for the two days, materials in the form of poems, prayers, a one-act play, etc., and information concerning the films to be shown at the institute.

"Success" and Grace

By WHEATON PHILLIPS WEBB

The problem posed here is the problem every Methodist minister faces when he has heard the bishop's question: "Where are the preachers stationed for the ensuing year?" Pastor Webb, who is stationed at Centenary Methodist Church, Binghamton, N. Y., discusses our wills to power and what such wills amount to after a long stretch of years.

I EXPECT everyone of us has what Carl Sandburg calls "a handkerchief bundle of remembers"—the profile of a face one has loved—the proverbs and folk speech of people who have lived close to the earth—moments that become the living talismen of the years.

I want to untie my own handkerchief bundle and tell you about a man who was my pastor during a brief period of my boyhood. He was in no sense what the conference would have called "successful." Yet I was allowed to look a little way into the man's soul on a summer evening long ago and found myself on holy ground.

He was a little man and suffered the inferiorities which are the lot of little men. He was not a scholar, and the children that came rapidly into his country parsonage did not enhance the quiet of the study. He had arrived at middle age, a little baffled, a little disappointed, but with a wistful hunger still for the life of the spirit, and under the humiliations that poverty always enforces on sensitive spirits. His congregation did not see his problems sympathetically, and went on hoping, as Methodists have always done—hoping that the next man the bishop sent would be able to achieve poise, eloquence, and a serene ministry on one thousand dollars a year.

The night before I left for college, I remember walking home with him from prayer meeting, which had been attended by the dependable few.

Slowly my minister began to speak to me, wistfully, at first, then with increasing confidence, about the hopes he had once entertained in his youth; of the churches he had dreamed of serving and knew now he never would serve, of the books he had coveted and knew now he would never own; of what he had wanted to be and do, and of the limits that poverty and his own frugal talents had enforced upon him.

I have forgotten all his sermons. All that remains in my handkerchief bundle of remembers is the words he spoke as we turned down the parsonage walk: *"It takes much grace to be a small man!"*

Suddenly we became aware of levels in both our lives, the existence of which we had never guessed. A clairvoyant perception had come to him, more profound than anything the disillusioning years could destroy —something to help the soul survive the round of shabby parsonages, and the ancestral blindness of "good" members. Here was something the years had wrought in him: *It takes much grace to be a small man.*

The hour came when I was to enter the ministry myself, with the choice of churches in two rural communities, one of them Bethel, the other the Valley of Baca. In those years there was an officious minister whose vaulting ambitions had elbowed him into a certain prominence. (The Church survives because his type is so rare.)

"By all means, go to Bethel," he insisted. "You put on the screws and those birds at Bethel will raise the salary at once. Besides, it has more prestige than the pulpit at Baca, and if you want to move, it's easier to jump from Bethel than from Baca."

I had never heard a minister talking "professionally." But the violence of his fist thumping the table was not so impressive, somehow, as a figure who at that moment began to steal all silently out of some past I had known. The figure bent over my shoulder. "It takes," the figure was saying slowly, "much grace to be a small man." I *had* to be true to him! I *had* to go to the Valley of Baca! (Thank you, God, for the years in Baca, and the lovely hearts you gave me there!)

That was a great day when I discovered that I did not have to produce a brilliant sermon each Sunday. I did not have to stun men's intellects. I had to do something much less—and more: to melt their hearts by giving them Christ.

On rainy afternoons, I trudge up to the attic and read over paragraphs here and there from the sermons in yellow manuscript my predecessors preached here in my pulpit early in this century. How helpless they are, these old sermons, to convey the flash of eye, the prophetic tone that lent them wings and power. Here, too, on the wall are pictures of the ministers of the conference of thirty years ago. Their very names begin to be forgotten.

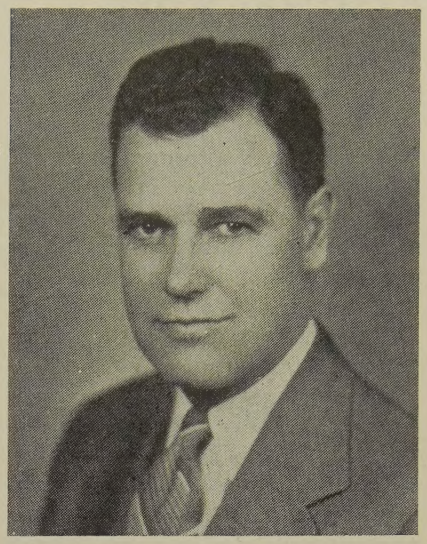
Who first saw Europe? Or planted your church? Or won the man who won you to Christ?

With all our wills to power, most of us would be forgotten forever, but it does not matter! Only the Christ matters, only He need be remembered.

And again I saw him stand, as he stood under the maples that night long ago, that old preacher of my boyhood, and heard him say with a slow smile that understood: "It takes much grace to be a small man."

PASTORAL WORK

RUSSELL L. DICKS, Editor



Clinical Material

The following interviews were conducted by a minister who does counseling at a Y.M.C.A. We present them here to show two fairly typical attitudes and the fact that many servicemen need counseling. There is considerable difference of opinion as to how common this need is. It is my belief that the need is quite general. In fact, I would say that ninety per cent of the men who have been away from home for as much as a year, whether they have been in combat or not, need some form of counseling. Those who claim otherwise either have not been in position to observe returning servicemen or are incapable of interpreting what they are seeing. The reaction against counseling on the part of returning servicemen is a part of this need.—**Editor.**

LAWRENCE RAWSON

A TWENTY - FIVE - YEAR - OLD, unmarried man came to my office by appointment. He was rather swarthy and a bit untidy in his appearance. He almost immediately attached himself to the interviewer. His attitude at times was aggressive and independent, and then he would shift to a passive-dependent state. His whole general attitude reflected some disorganization of personality. He had received a medical discharge from the Army Air Corps, which he was glad to get, because of feelings of illness. These feelings he could not clearly define, but said: "I just wasn't well. You know, Mr. C., I went to the post medic and he sent me to the psychiatrist, who told me there was nothing they could do for me, and asked me if I wanted a discharge."

"What did you do then?"

"I took the discharge, but I was awfully sick. You know, Mr. C., you said you were a minister; you might like to know that religion was the only thing that helped me. I had a buddy who was a Christian Scientist, and he took me to some of their services. I met a practitioner, and took a course of study with him, and now I'm completely well."

"That's interesting." (He was now very intimate and indicated by his general manner a great deal of dependancy upon the interviewer through his desire for approval.) He continued, "You know, the doctor's never did anything for me, but this fixed me up. I believe in God now for everything. I've begun to think I'm going to be something in life now. Before, I felt that I had no purpose."

"You feel then that Christian Science has helped you?"

"Yes, most certainly, Mr. C., why you know now I wouldn't get sick! I'll tell you this, I wouldn't even put a pair of glasses in front of these eyes; that would be sinning against God."

(We see here the superficiality and unreality of his solution to his problem. He has merely succeeded in hiding it away temporarily.)

"Did you feel that the army was responsible for your condition?"

"Yes, they were in a way, but I'll tell you, I came from a poor home."

"How was that?"

"My parents separated early, and my father, I'll not have anything to do with him. He was drunk all of the time, and beat me up. (Here were intermingled feelings of hostility and regret.) I don't even want to know where he is now."

"What about your mother?"

"She's O. K., but she never cared too much for me.

"But now, since I've gotten religion, I feel that I have a purpose in life, Mr. C. I feel that I never have to worry about being sick anymore; I've found my purpose in life."

"What if you would happen to become ill?"

"I know I won't."

(Here we see blind determination to cling to that which he has accepted. Again, this shows the superficial level of his religious belief.)

From here we went on to talk of his plans for work. He told me that he was interested in being a salesman. He desired to be independent. He had no clear idea as to how he was going to achieve this ideal. There was definite resentment against the idea of working for another person.

Pastor's Summary:

This is a picture of a discharged serviceman with deep seated neurotic trends, that are evidently closely related to intense hostility for his father, and feelings of inadequacy and insecurity related to confused early home environment. This condition no doubt resulted in the production of symptoms of distress, both psychosomatic and general anxiety with depression, while under the pressure of authority in the army.

It is interesting to note the ambivalent trends of extreme hostility, yet the obvious need for dependence. He did satisfy the dependent trends in a manner by his acceptance of, and acceptance by, the Christian Science group. Yet the unrealistic solution is apparent in the whole attitude he takes toward possible reactivation of his symptoms. He has not been reorganized; he has fled under a protective blanket. This is always a dangerous possibility in religious counseling, for one may stop with a superficial solution. Though the group may support him while in the process

of reintegration, this ought never to be the end of treatment in this type of a difficulty.

It is interesting further to see the religious implications of this problem, namely, his conception of himself in relation to the universe. True enough, he has attained something here, but it rests on shaky ground; for his whole religious philosophical outlook is insecure.

It is obvious that no one interview could be basically helpful to this person. The value of this interview is in the areas it opens up to the clergyman, revealing the need for further work. It will be a long and difficult process to help this person's thinking to become reorganized.

Editor's Summary:

We wish the interviewer had gone farther in the above call but we recognize, for the sake of Mr. Rawson, that he was wise in not directing the conversation into more dynamic or emotional material at their first interview. One readily recognizes the need for further work on the part of this man. He was unable to carry on his military work because of "feelings of illness," which are not described in detail. We would suspect that there may be some feelings of guilt connected with his discharge from the Army, or certainly feelings of emotional insecurity which would be symptoms of guilt even though they were not crystalized on a conscious level. His hatred of his father and his desire to be independent, so far as his work life is concerned, tie up together. They also probably account for his inability to accept military authority. Finally, his escape to the Christian Science religion, with its imaginative interpretation of life, is all a part of his trouble.

Can he be helped? This interview does not show just how much his personality and his mind have been disorganized so that it is hard to say. He has little insight into his need for help, which makes it difficult to help him. At the same time he responds readily to the counselor, partly because he is a minister undoubtedly. He would respond to an invitation to come in for further talks. He would not go to a psychiatrist, if the minister desired to refer him, because the psychiatrist is a physician, because the psychiatrist who saw him in the army did not help him, and because he does not recognize that he needs help. Yet he obviously ought to have the kind of skilled treatment a psychiatrist can give. The minister, who conducted the above interview, could help him but he does not have the time. This man must have individual counseling help or he will deteriorate more, so that he will become a hopelessly ill person wandering from job to job, unable to establish a home, dependent upon the community and the government, with few friends and little hope. Yet the army did not make him ill; he was ill before he went into military service.

He could be helped through being encouraged to talk about his early life, particularly his relations with his father. This would call for considerable time and patience as well as skill on the part of the counselor before Mr. Rawson could overcome these feelings of hostility. It would be necessary to establish a good rapport through letting him talk about more recent experiences before coming back to his earlier trouble. One would need to be rather careful in dealing with his new feeling of security that he has gained from religion lest his present morale collapse. I would not encourage the average minister to tackle this kind of assignment, if he could get anyone else to do it.

ALBERT HALL

MR. HALL is a 32-year-old Episcopalian who came into my office for an interview. He appeared somewhat withdrawn and a bit apprehensive as we began to talk. We talked about his former work, which was that of a house detective at a large hotel. He indicated that he had served three years in the army as a military policeman overseas, and had been discharged recently. There appeared to be some tension concerned with military service, but as the interview progressed it was found really to center in another area.

"Are you married Mr. Hall?"

"Yes, (pause) but. . . . (pause)"

"But?" (Here his face became flushed, and his eyes began to water. We didn't say anything for a few moments.)

"That's why I'm here in Chicago, I was getting so upset that I couldn't do my work."

"Uh huh."

"I had returned from overseas and came in on the train to New York. I had let my wife know and she was there to meet me at the train."

"Yes."

"When I got off the train and came up to her, I thought she looked rather tired, so I asked her if she hadn't been getting any sleep. (Here again was a decided evidence of emotion.)

"She jumped on me, and said it was none of my . . . business whether she had been sleeping at night or not."

"What did you do then?"

"I didn't say anything or think too much of it then, and we went together to where she lived. She had moved out of our place and had moved in with another girl who was not any good. I felt then that something was wrong. (His eyes still watered) I had come home and was expecting to be happy, and then this happened. . . . I just couldn't understand things."

"How long had you been married?"

"About seven years."

"How did you feel about your marriage before you went into the service, Albert?"

"Oh, we were getting along fine, and while I was in the service she wrote to me regularly, I had no idea that anything was wrong, except that her brother wrote me once."

"Her brother?"

"Yes, and I went to see him after things had gone wrong. He told me that he was sorry for me, but wouldn't enter into any family trouble. After that I couldn't get any more out of him. I'll tell you, Mr. C., I just can't understand this. Why should it happen to me?

"I don't know . . . have you been able to get any one to help you on this, Albert?

"No, I didn't know anyone to see."

"What about your pastor?"

"Oh, I saw him, and he said you just have to expect these things, he just told me that it probably would be O.K. after awhile."

"Tell me how you got along after

you were back from service, Albert."

"Oh, my wife lived with this other girl, but she wouldn't ever let me come to visit her. I had to call her and meet her some place, and then after we made arrangements to meet some place she would never show up. I'd call her again and we would make a new date, but again she would not keep the date. Then she began to get angry when I would call her. You don't know how I felt, Mr. C."

"Did you begin to feel that she was interested in some other man?"

"I never knew for certain. Some of her friends have hinted that there was someone in the restaurant where she worked. I've tried to find out from her, but she never would say anything."

"What kind of work was it that you were doing in New York?"

"I was an investigator in a large office building."

"Oh, yes."

"But I couldn't do my work when I went back from the service. I worked at nights, but I couldn't keep my mind on the work, I was so nervous. We had important things to do at night; we had to check offices to see if there were any important things left in the offices. I missed some valuables one night and had some other difficulties. I had my mind on my trouble and couldn't work."

"What then?"

"My boss called me in and said, 'Al, something is bothering you, you used to be a good man, you had better take off for awhile.' . . . My wife had moved away from New York and I couldn't locate her."

"What did you do about it then, Albert?"

"She left and there was nothing I could do, but get a divorce; (here he showed again some anxiety) I established residence in another town, I didn't want to get the divorce but there was nothing I could do."

(a) "What would you like to do now?"

"I would still like to locate her and talk this over with her now, but I don't know where she is."

(b) "Maybe you'll be better off without her?

"It might be. You know I feel much better after having talked to you. I've had these feelings bottled up for a long time."

"Sometimes we do have to talk about our feelings to get some relief."

"I do feel much better."

"Come in sometime and let me know how you get along, Albert?"

"I'll do that."

"Good bye."

Pastor's Summary:

This record illustrates one of the frequent problems that one finds related to military service. It may or may not have occurred had not the war caused this couple to be separated. We can accurately say that military service generally precipitates previous inadequate adjustments, and is not the primary cause of breakdowns. Under normal conditions, many problems of this type would not have appeared, though the possibilities are always present. We ought to remember that most individuals have areas of inadequacy, and, given enough stress over a long time, all would have some disorganization of personality.

This marriage was probably always precarious, and was held together by romantic notions in its early stages. In the separation that occurred because of the service, the basis of the marriage was withdrawn, which resulted in the disorganized behaviour and led to trouble.

The technique employed here was primarily one of passive listening. The anxiety was "free-floating," and needed little stimulation to bring it out. I was fortunate in seeing this individual before he began to rationalize his feeling by building defenses. Had it gone that far, treatment would have been much more difficult. I feel that he was able to accept the situation once he could reduce his tensions. This is borne out, by the fact that in a later contact, he told me that he had made an acquaintance with another girl. He was getting observable satisfaction out of the new friendship.

Pitfalls would have been encountered had I tried to go into his vocational problem. This would have been a blind alley, as his job difficulties were in direct proportion and organically related to his marital difficulty. Of course, there may be a basically unstable personality involved here, but in this first interview there was little evidence of that.

This interview was valuable in that it gave the individual release from pent-up feelings, after which he was able to accept his marital situation.

Editor's Summary:

This is an interesting interview which deals with a common problem of returning servicemen: the problem of a broken marriage. The interview was well handled except at **(a)**, near the end of the call, I think the pastor might well have gone farther into a discussion of the man's attitude toward divorce. As divorce is contrary to the teachings of his church, he might well have some feelings of guilt toward the experience. To be sure, he had talked with his own pastor and had been reassured upon that point. Still a careful interviewer would investigate the counselee's feelings upon that point, being careful not to let his own beliefs concerning divorce color the discussion.

At **(b)** the interviewer makes an interpretative statement which is quite dangerous. This is a strong lead statement and one which does not seem to have been justified. He could have asked, "Do you feel you are better off without her?" Which would have given the man a chance to express his own feelings.

Back of this interview lies the unexplained behaviour of Mr. Hall's former wife, but that is beyond the scope of this discussion. Upon the surface of these two interviews the latter man would seem to have the more difficult problem. Obviously both needed help. From the standpoint of pastoral counseling, the latter can be helped and was helped, while the former was not helped, and it is doubtful if he can or will be helped.

I would follow up both of these calls in an effort to help still further. Mr. Hall especially needs to be encouraged to establish a church contact, lest feelings of guilt cause him to become indifferent. I would also suspect he might benefit with further conversations as his new courtship begins to shape up.

PASTORAL WORK:

Ministry to Persons in Ill Health

By CARL A. GLOVER

How to help persons suffering from ill health to meet their suffering creatively is the concern of Carl A. Glover in this the first of two articles. He is pastor of Park Place Congregational Church, Pawtucket, R. I., and author of "Victorious Suffering" (Abingdon-Cokesbury). His next article will deal with "Pulpit Presentation of the Meaning of Suffering" (see the March issue).

THE MINISTER who attempts pastoral ministration to a sufferer from ill health faces a task far more delicate than the physician who ministers to that same sufferer. The physician deals with physical frames that react similarly to similar complaints. And so he confidently prescribes a certain course of treatment because it has proved effective in similar situations. But the physician of souls deals with the spirit. And spiritual reactions vary. Thus sufferers may be bewildered, stoical, bitter, submissive, or creative in response to the same kind of physical affliction.

The minister, therefore, needs to adapt his technique according to the temperament of the sufferer and the depth of his spiritual experience. He may, for example, profitably dwell upon the character-building qualities of adversity to sufferers whose attitudes are stoical or creative. But that procedure might be out of place with a sufferer who is bewildered, and it would be deeply resented by one who is embittered.

The techniques given in this article have all proved useful. They can be adapted to give genuine service to any temperament except that of the person who stubbornly closes his mind. Where a person is definitely hostile to outside suggestions it seems best on the first visit simply to express sympathy, ask if there is anything you can do, and then leave. In subsequent visits you may be able to serve better in your capacity as an expert in the cure of souls.

In every instance, regardless of the sufferer's temperament, the visitor's first step is to show genuine concern for the person in distress. He must conduct himself in such a manner as to prove that he is really interested. That usually means patient listening while the sufferer tells his story, describes the onset of the illness and its course, and dwells upon its effect upon his career. After the sufferer has talked himself out he will be in a better mood to listen to his pastor.

I

1. One helpful suggestion is to draw attention to any compensations to be found in the situation. Enforced inaction may be a blessing in disguise. That discovery was made by a strenuous person who had been warned by his physician to go slow. His heart needed rest. But the man kept up a driving pace because his business needed all his energy. Then he broke his leg and was confined to bed for several weeks. When the fracture was healed he made pleasant discoveries. He was in finer physical shape and his heart was stronger. Compensation for a broken leg!

A stretch of illness may be turned to account by pleasurable reading. Most persons mean to get at certain books "when they have time." But they are prevented from doing so by the busy drive of their activities. The inaction enforced by their illness affords an ideal opportunity. They can read without the uneasy feeling that they ought to be doing something more strenuous. Multitudes of persons look back upon times of illness as pleasant interludes during which they caught up on their reading. Compensations are to be found in most difficult situations. So the alert minister will draw the sufferer's attention to the thin edge of silver that lines the dark cloud of his trouble.

2. The possibility of drawing upon inner resources may be emphasized. Resources are available. They are latent in everyone. Men and women under the pressure of dire emergency have shown qualities of fortitude and endurance that seemed alien to their natures in days of placid living. In the after years they have looked back to their conduct with amazement. They exclaim: "I don't know how I lived through that dreadful time." But they did survive. Not only did they live through it, but they emerged triumphant because they tapped inner reserves.

The minister's objective is to help the sufferer to unseal these hidden springs. The method by which this may be accomplished must be decided according to the sufferer's temperament and the local situation. Most persons react unfavorably to the invitation, "Come, now, behave like a man," because that reproach conveys the implication that he has not behaved like a man. And in his resentment he is likely to hold stubbornly against change.

An appeal to the sufferer's pride is sometimes successful. Suggest that a person with his background has an excellent opportunity to prove that mental discipline helps a man to bear suffering. Pastors have found this appeal especially useful with persons who occupy important business positions.

An allusion to the strong ties of family affection may induce some sufferers to keep a stiff upper lip. For the sake of loved ones they dip into

inner reserves and gain power for quiet heroism.

Intelligent persons usually respond to an appeal to reason. Hint to them that time will pass and they may brace themselves to endure. They readily understand that if they can endure the next weary hour, and the next, and the next, they will reach the end of the heart-breaking road. This fact is clear: the battle is more than half won for the sufferer who learns to tap hidden resources.

3. A means of self-expression may be recommended to persons who like to do things. This is especially advisable for persons who are inclined to make an obsession of their illness. They find mental escape from the imprisoning walls of the sick room by using their fingers in some creative occupation.

The minister will bear in mind the temperament and qualifications of sufferers when making recommendations. A woman who is not suitably qualified to keep accurate records of the cradle roll may be the very person to do extra knitting for the needlework society; and a man who would give a derisive grin if asked to send cards to other shut-ins might welcome the task of keeping church records. Some churches are usefully served by invalids who mail the church bulletin to absentees. The system is for the invalids to have a complete roster of names and addresses. And on Monday morning the minister or secretary supplies the names of those to whom the bulletin is to be sent.

One ingenious minister in a town of forty thousand found a profitable occupation for a woman whose hands and feet were completely paralized. He arranged with the medical men of the city to co-operate in a doctors' bureau to be managed by this invalid. A head phone was obtained for the invalid. Doctors kept her informed of their movements. And patients who wished to consult their physician after office hours were invited to telephone to this invalid and find out where he could be reached.

The arts of leisure craftsmanship can be called into service for invalids who have the use of eyes and hands. Leather work, basketry, weaving, jewelry work are only a few of many possibilities. One minister found pleasant occupation for an invalid by asking him to classify and arrange some thousands of foreign stamps. A mechanically inclined invalid, crippled from the waist down, was helped to start a radio repair business which turned out to be most profitable.

The point for the minister to bear in mind is that constructive work has a high therapeutic value. And he performs a genuine service for invalids when he finds them something to do.

4. Persons gifted with creative mental powers usually respond readily to the suggestion that they find an outlet for their ability while they are removed from the active stream of life. They have learned that the quality of a person's mental output need not depend upon his physical fitness. The record of the gallant invalid of Samoa, Robert Louis Stevenson, proves that meritorious work may be produced in the quietness of the sick room. Indeed, enforced inactivity is sometimes favorable for creative writing. The recent biography of Lord Tweedsmuir (John Buchan) by his sister reveals that he wrote *Thirty-nine Steps,* the novel which made him into a best seller, during a six-weeks' illness in bed.

The minister's aim in suggesting that creatively-minded persons use their ability is not to help them on the road toward successful writing, although that possibility must be kept in mind. His purpose, rather, is to direct their minds away from their illness lest it become an obsession. The poems they write or whimsical fancies they weave may never be published. But if the composing of these things helps to while away weary hours then the effort has been worth while.

II

Turn now to more familiar features of pastoral visitation. Here we deal with matters in which every sufferer has the right to expect help from his minister.

1. The minister may help sufferers to keep in close touch with the church by reporting on church activities. He may give a general survey of interesting items within the whole church, from the charm of the newest baby to be baptized to the dignity of the oldest deacon in ushering or helping with the sacraments. Unusual incidents may be made vivid by appropriate gestures and changes of voice. Special attention should be given to groups in which the sick person is personally interested: married couples' club, men's association, Red Cross sewing, women's guild, choir, Scouts, Brownies, Cubs, or Sunday school. Sometimes it is useful to give items from a recent address, or to outline next Sunday's sermon.

An enthusiastic survey of church activities does several things. It lightens the shadows of the sick chamber by bringing in a breath of the outer world; it helps the visiting time to pass pleasantly; it takes the sufferer's mind from his ailment; and, in the case of illness that is of a temporary nature, it bridges the gap caused by the sufferer's brief absence from church activities.

2. The minister may refresh the sufferer's memory of great passages of Scripture. He may read appropriate passages such as the following: Matthew 6:24-34 (*No man can serve two masters . . . If God so clothe the grass . . .*); Psalm 92 (*It is a good thing to give thanks unto the Lord*); Philippians 4:1-13 (*Therefore . . . stand fast in the Lord . . . and the peace of God . . . shall keep your hearts.*) Other suitable passages may be found in ministers' handbooks in sections dealing with ministry to the sick.

Better than direct reading is the quotation from memory. Every minister should be able to draw at will upon the priceless passages that have comforted God's people for generations. When these are spoken as easily and naturally as one says the Lord's Prayer, the effect upon the sufferer may be remarkable.

Scripture passages may be followed by the quotation of a verse from a hymn. Let the hymn be suitable to the mood of the moment or the need of the situation. Here are examples. To offer praise: "Praise My Soul the King of Heaven"; To express gratitude: "Now Thank We All Our God"; To affirm confidence: "A Mighty Fortress Is Our God"; To show quiet submission: "Father, I Know That All My Life"; To ap-

peal for guidance: "Saviour, Like a Shepherd Lead Us."

The sick person may forget much of what the pastor has said, but he may recall some of the Scripture and snatches of hymns.

3. The minister may lead the sufferer to see that physical illness has rich spiritual possibilities. The sufferer who would enter into this spiritual treasury needs to enter into the spirit of the Apostle Paul as expressed in the exclamation, *Lord, what wilt thou have me to do?* What *does* God want us to do when we are withdrawn from active life? Are we to kick against the goads? That hurts ourselves. Are we to retire into ourselves and wrap around us the mantle of isolation? That places extra burdens upon those who minister to our needs. Are we to suffer in sulky silence? That wastes the emotional energy released by suffering and also questions the goodness of God.

The pastor may help the sufferer by pointing to the analogy of the oyster and the pearl. When the oyster is irritated by a bit of grit that cannot be dislodged, it immobolizes the irritation by surrounding the grit by precious fluid. This fluid hardens into a pearl. Many lovely pearls of character have had their origin in points of irritation. Job emerged from his trials incalculably richer in spiritual understanding. He said, *I have heard of thee by the hearing of the ear: but now mine eye seeth thee.* The apostle Paul learned the joy of the presence and power of his Lord as the result of the irritating thorn in the flesh. He was quieted by the divine assurance, *My grace is sufficient for thee: for my strength is made perfect in weakness.* The testimony of human experience through the ages is that catastrophe may be changed into triumph and that physical suffering may be transmuted into spiritual joy.

4. The minister may help the sufferer to a serene confidence about the future. Persons who are very ill are sometimes despondent. They are filled with dark forebodings. What if this illness is prolonged indefinitely? What if it leaves them crippled or permanently disabled? What if the sickness has a fatal termination? These apprehensions may or may not be groundless. But they are vivid to a person withdrawn from active life, and they retard his recovery.

The antidote is to draw the sufferer's attention to the everlasting care of God. God's love is broader than the measure of man's mind, higher than his most fervent aspirations, and deeper than his deepest desires. *Whither shall I go from thy spirit?* asks the psalmist. And he answers his own question by affirming that God is always near.

God is always near! That is an emphasis that needs to be made. The pastor may help to recreate spiritual confidence by telling the stories behind some great hymns. There is, for example, the moving story of the hymn, "O Love That Wilt Not Let Me Go." The author, George Matheson, described that hymn as "the fruit of pain." And he had been blind for twenty years when he composed these lines of renunciation and hope. Or there is the hymn, "Abide with Me." The hymn was written by an invalid, Henry F. Lyte, whose days were numbered. When he penned the final words, "In life, in death, O Lord, abide with me," he touched upon an immediate reality, for he died a few days later.*

In addition to the use of the great hymns and the stories behind them, confidence may be built up by the exposition of familiar Scripture. This method is especially appreciated by older persons who like to hear the minister's interpretation of much loved passages. Examples include I Corinthians 13 (Paul's chapter on love); Luke 15 (The Lost Coin, Lost Sheep, and Lost Son); Ephesians 6: 10-17 (the Christian's armor); and Psalm 121 (The traveler's psalm).

Probably the choicest passage for sick-room exposition is Psalm 23. A simple interpretation of the early verses brings into the sick room the brooding peace of green fields and the quiet of still waters. A description of the dangers within the dark valley lends vividness to the reality of the protecting rod and staff. Then the figure of speech changes from Shepherd and sheep to Host and guest. The guest may be at ease as he refreshes himself at the prepared table, even in the presence of enemies.

After some such exposition as given above, the pastor recites the whole psalm. As the familiar words are uttered, he may notice that the invalid's lips are moving in unison. And as the psalm comes to its confident conclusion, he may hear the sufferer audibly express his own assurance in the words, *And I will dwell in the house of the Lord for ever.*

With a brief prayer of confident trust in God, the pastor may bring his visit to a close.

5. The minister may ask God's blessing. This usually means formal prayer while the minister sits with bowed head, or stands, or kneels at the bedside. The prayer may be for God's blessing upon the household, for restoration of the invalid's health, and for renewal of his confidence, patience, strength, and peace. Besides these immediate concerns, the prayer may include a petition for God's favor upon projects in which the sufferer may be especially interested. Thus if he has a missionary son working in China, prayer may include a petition for God's blessing upon that work.

There are times both in the home and in public wards in the hospital where formal prayer might embarrass the one who is ill. Under such circumstances the visitor may introduce the idea of prayer in his parting words. As he shakes the invalid's hand or lightly strokes his forehead, he can say something after this fashion: "God bless you, my dear fellow. You are in my prayers. And I hope you'll be better the next time I see you." Or one can say, "I must be going now. And in the words of Tiny Tim I say, 'God bless us every one.'" The parting salutation may be yet more brief and expressed in words that win the response of even those tough-minded individuals who might shrink from the idea of having the minister pray with them. This simple farewell is appropriate anywhere, "God bless you!"

* Several good books about the stories behind great hymns are on the market. *Lyric Religion* by H. Augustine Smith, published in 1936, is still one of the best of its kind.

Looking Toward More Christian Funerals

By GRANGER WESTBERG

The place for the funeral service of a church member is the church, believes Pastor Westberg, who here discusses the need for the reform in church funeral practices. He will discuss the excessive cost of funerals in a later article.

Pastor Westberg is chaplain of the Augustana Lutheran Hospital, Chicago, and a member of the Augustana Lutheran Synod.

MANY PASTORS think of the funeral as a most unpleasant duty. They feel that it is emotionally taxing and regret that they must set aside such a large part of a day for each funeral they conduct. Other ministers believe the funeral offers unusual pastoral opportunities. They say that they can get closer to persons who have been brought face to face with death. Somehow they are more approachable, more appreciative of the pastor's ministrations. Even some who have shown little or no interest in religion before, now expect the pastor to be at their side. They know he has something to give which they cannot receive from the world.

Frequently, however, when a church member dies, the pastor is not notified until all funeral arrangements have been made. The time set is supposed to fit into his schedule, and he would be severely criticized if he said that the hour was inconvenient for him. Sometimes it means a serious rearrangement of his entire schedule. Despite the inconvenience, he usually agrees to it. He then makes it a point to visit the home to give consolation to the bereaved. There he is told about all the details of the service which have been worked out by the funeral director. In other words the funeral director is really the person in charge. The pastor is not consulted. He is only one of the many who are hired to assist.

Even though the deceased was a church member, the mortician does not think to suggest that the service be held in the church. After all he knows it is so much easier to conduct a service from the funeral home where everything is handy and the flowers and the casket need not be moved. An additional reason which he might not admit is that a funeral held in his parlors is good advertising. The oftener he can get people to come to his place of business, the more likely they will remember him when in need of such services.

Protestants have lost much in changing the place of funerals from the church to the mortuary. A survey of the death notices in a Chicago newspaper showed that out of every one hundred funerals, thirty are held in Roman Catholic churches, sixty-six in funeral chapels and four in Protestant Churches. At least fifty-five of the sixty-six were conducted by Protestant ministers. It is not entirely clear what brought this change about. Perhaps it was because of the insistence of the morticians, who saw the advertising value of the funeral chapel. Perhaps it was the fault of the churches, who saw that by such an arrangement they could save themselves the bother and the coal necessary to heat a church in mid-winter. Without a doubt, the service at the chapel is simple, efficient and sensible for a person who has no church affiliation. But when we acquiesce to a chapel funeral for a person who has been an active church member, we are taking away the finest tribute we could give to his memory. A Christian ought to consider it a privilege to be buried from his church.

If we are to rethink the church funeral, it will involve a reconsideration of all that it ought to mean. If its purpose is to give more opportunity for ostentation and pagan-like display, then by all means let us prohibit it. But contrariwise, if its objective is to lessen the pagan deification of the body and stress the sacredness of the human soul, then it is worth preserving.

We Christians bring our children into the church building to be baptized. From the age of two or three, we insist on regular weekly attendance in the church. When they begin thinking of marriage, we assume that the sacred rite of Holy Matrimony will be held in the church. As man and wife they continue to worship in their church Sunday after Sunday. With the coming of their children, the whole process is repeated. From baptism to old age, the church, yes even the building, is the center of a Christian's life.

How illogical at the death of such a Christian to say, "We will have mother's funeral at the funeral chapel." Does this mortuary, which is probably a former residence or store or bank, have any sentiment connected with it for this mother? Is this place filled with holy memories around which her life was centered? Does this "chapel" have any Christian symbolism in it which inspires one's thoughts toward immortality? There is no altar, no cross, not even a picture of Christ. The stained glass windows portray Venus, Mercury and Jupiter. The whole "chapel" has been carefully designed to eliminate any trace of Christian symbolism. No one must be offended by the interior of this place. Here agnostics, freethinkers, atheists, Catholics, Protestants and Jews lie in state. The surroundings must be neutral. Except for the pews and the organ, the room is nothing more than a hall. Why should the memorial service for this Christian mother be held in a room

of this kind when just a few blocks away is her beloved church, everything about it familiar to her—the place to which she went Sunday after Sunday to be strengthened spiritually? Her regular presence in that building had testified to her belief in God and her desire to serve him. Now at this moment, when her mortal remains could give the last testimony of her devotion to her church, such a privilege is denied. It might even have been an opportunity to introduce many of her non-church friends to that church. If they admired her, they might come to appreciate that which she loved so dearly.

In a "chapel" the casket is the center of focus and often the flowers are banked around it in such a way as to obscure even the pastor as he stands at the improvised lectern. The organ, played by a professional funeral organist, drones on in the usual tradition, playing one sentimetal hymn after the other, with little or no thought of its appropriateness. At the proper split second, according to the time schedule, the soloist stands behind a screen or a bank of flowers and sings the vague "Beautiful Isle of Somewhere." Everything about the service, with the exception of the clergyman's message, is done in a professional manner. Even the pastor is whisked in and out by the stop watch and is given specific directions as to how he must conduct himself.

At the conclusion of the service, there is the morbid viewing of the remains. To most bereaved families, this is a ghastly experience. The anticipation neutralizes any positive results that might come from the Christian message. The moment the last mourners have left the room, the professional helpers, who know just how to dispose of the flowers and the casket in the shortest possible time, rush in.

An innovation in many funeral parlors is the family room. This room is planned to give seclusion to the family and provide a place where emotional outbursts will be least disturbing and embarrassing. Theoretically it sounds logical, but actually it often means that the family does not really attend the funeral. They are seated in this room off to the side where they cannot see the minister because of the floral pieces which block the view. They hear the minister's voice through a loud speaker. It sounds so unlike his real voice that even this consoling friendly sound is missing. The family is often seated around the room much as in the living room of a home. Here the relatives must stare at each other awkwardly. There is no other place to look than at one another or at the floor. This arrangement is also unsatisfactory to the clergyman. For some funerals he speaks to only a dozen persons in the auditorium while the family group is entirely out of sight. It would be better if his position were reversed. He should stand in the family room where he may address them simply and informally, and his voice be carried by transmitter to those in the auditorium.

Many pastors hesitate to conduct funerals where the mourners are not directly before them. They request that the mourners use the first few rows just as at a church. Seated in this way, they are not subject to the gaze of the people and they have an unobstructed view of the front of the chapel and the clergyman.

We are not opposing efficiency, nor are we condemning the morticians for having beautified their funeral parlors and given non-church people an opportunity to be buried in a manner which is decent and orderly. We are greatly indebted to them for inaugurating the custom of having the body lie in state in the funeral home rather than at the family dwelling. This has done much to make the home ordeal more humane for the family. We decry, however, the trend toward considering a mortuary service as adequate for one who has been a Christian.

May I present a few of the ideals toward which we are striving?

When a church member is dying, the family should call the pastor immediately. If the illness has been of long duration, this call is the culmination of the pastor's weekly ministry to this parishioner. Where death comes suddenly, the family should call the pastor even before the funeral director. When the pastor arrives several moments are spent in prayer, thanking God for the life of this person and asking for strength for those who mourn. It is then that the funeral director is given charge of the body, but it is the pastor who directs the arrangements for the service and discusses the many details with the family.

He invites the family to use the church for the service. He phrases his invitation in such a way that they see it is most appropriate to have their mother buried from the church. He shows how nothing would please her more than to have the last rites conducted in the church she loved. His tone of voice indicates that it would not even be right to consider any other place. Families who live in cities may never have thought of using the church. Often they will reply, "It is very kind of you to offer. We had never thought of it. That will be lovely!" Others may say, "It is very kind of you, but it is so hot this summer, and the chapel is air-conditioned," or "It is so cold this winter, and we can save on coal at the church by having it at the mortuary," or "Thank you! But we just want to have a simple funeral. We expect only a few people to attend," or "We could not bear to have it in the church, for we would always be reminded of it every time we attended." While there is a certain amount of truth in this last statement, the members of a family are not going to dispose of every chair or keepsake at home which reminds them of this loved one. Also the fact that the coffin is not opened in the church removes anything that is morbid. It will be a sad memory to be sure, yet one which will make the church forever sacred to them, like the church in which one is married. As for those who expect only a few people to attend, years of education will be required to convince them that a funeral is not held in the church because it holds more people or the person was prominent in the community. We have attended funerals where only the first four rows were occupied in a church seating one thousand. Yet the family considered it a privilege to pause for half an hour in the sanctuary en route from the funeral home to the grave.

The invitation to use the church

ought to be given as soon after the death of the person as possible, before the family has thought too seriously of any other place. It should be made clear that there is no charge. It is assumed that the church is never rented for a funeral. Surely a nonmember will not expect to have the privilege of a church funeral. There is the story of a funeral director who was talking to a businessman. He was berating the narrowness of a certain pastor who had refused the use of his church when he had asked to rent it for a funeral too large to be accommodated in his mortuary. He concluded by saying, "Isn't he a narrow-minded preacher?" The man thought for a moment and then said, "You know, when I die I want to be buried from the Masonic Temple. It has such a beautiful auditorium." The funeral director retorted: "But you couldn't be buried from there. You aren't a Mason." To this the man replied thoughtfully, "Oh, they're rather narrow-minded, aren't they?"

When the deceased has been a member of a fraternal organization which usually holds funeral services, the pastor is frequently confronted with a rather difficult decision in regard to their place in the service. If such organizations desire to attend in a body they are welcome, but if they ask to conduct their rite within the church building, they should be told it is contrary to church practice. The regular funeral service of the church should be the only one conducted there. If the organization wishes to have additional rites at the grave and the family agrees, they may be conducted following the church rites. In that case, when the pastor has pronounced the benediction, he retires and the officiating members of the organization proceed.

Questions of the Month

Should the minister's wife go with him when he make calls, particularly upon the sick?

Answer: The minister's wife should *not* go with him, particularly *when* he calls upon the sick. The special reason why she should not call with him upon the sick is that more than two persons in the sick room is a crowd, and the sick room is no place for a crowd.

Any call where there are more than two persons is a difficult call to make. Increasingly, one hears reports, that congregations do not want the minister's wife to call with him, and some say so quite frankly to everyone except him. It is not that the people do not want to see the minister's wife, but rather that they would like to see the pastor alone. The wife should be able to understand that desire.

In some instances a pastor's wife is a better caller than is the pastor. That is unfortunate. Some undoubtedly would be better preachers if they had the opportunity but we do not encourage them to try. The same thing is true of pastoral work.

However, there are certain persons upon whom the pastor's wife should call. Most young wives in the advanced stages of their pregnancies would prefer not to see the pastor but would like to see the pastor's wife. In such calls the wife should remember that the basic practices of a good call is to listen and not to do too much talking, especially about herself and her own experiences during labor.

Again, the pastor in calling may find special needs where his wife can be of great help. I heard a woman, who was seriously ill and facing death, speak of how she wished she could have a shampoo. I asked my wife, a graduate nurse who knew how to give a shampoo to a person in bed, if she would do it. She was pleased to have such an opportunity to help. The next day when I called my prayer was far more effective than it had been previously.

If some of the parishioners are anxious to see your wife, let her call alone. In that way, you will make far more calls and make them more effectively than when calling together.

In seeing women parishioners in the office should the pastor have his secretary present?

Answer: Pastoral counseling cannot be done with a secretary present, nor can it be done with the door of your office open. If the minister is afraid of women, he should employ someone else to do his pastoral work. Let him stick to preaching or to some other kind of Christian work which does not bring him into contact with people. The danger of attachments between women parishioners and the pastor has been greatly exaggerated, while little has been said about the greater danger of attachment from men. Some authorities claim that one out of twelve persons is a homo-sexual or potentially one. These persons often seek pastoral counseling and may become strongly attached to the minister. In neither case does the minister have anything to worry about if he is happily married. That is one of the reasons why such emphasis must be placed upon the importance of the minister's own marriage.

What is psychiatric counseling?

Answer: "Psychiatric counseling" as a descriptive term has no standing in medical circles. One can understand what it means, but it is a prostitution of terms and should not be used. The psychiatrist, a physician with special training which prepares him to treat mental illness, gives what is called psychiatric treatment. The psycoanalyst, a physician with special training in a given method of psychiatric treatment, does psychoanalysis. All psycoanalysts are psychiatrists but all psychiatrists are not psycoanalysts.

Counseling, as a term, is coming into wider use. It means simply one person talking to another about his trouble. The term *pastoral counseling* is coming to be used commonly. It means counseling by a pastor. Personal counseling means the same as counseling, but it does not designate what kind of professional person does the counseling. Physicians, pastors, social workers, personnel workers in industry, psychologists, and some teachers are the major professional counselors. A few attorneys do counseling also. There is great difference in the quality of counseling which these various professional workers do, depending upon their training and understanding of the emotional needs of people. Some counselors have had so little training they do more harm than good. Such persons are found in all the above professions. Most emotional problems are dealt with by non-professional persons and friends. The fact that we have so few trained and effective professional counselors accounts for the tremendous practice of the quacks, who undoubtedly do help many people. Read Steiner's recent book, *Where Do People Take Their Troubles?* (Houghton-Mifflin Co.).—**R. L. D.**

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Men in Combat: Case Histories

MEN UNDER STRESS, *by Roy R. Grinker and John P. Spiegel. Blakiston Company, 484 pp., $5.*

War is largely destructive. Yet, because of it we have gained significant insights into the organization of the human personality. It has revealed personality's essential strength as well as weakness. This volume is a valuable by-product in understanding the processes of the human personality, as they affect the psyche and soma.

The volume is descriptive of the Air Corps soldier's reaction to combat situations, and the influence of these reactions upon the soldier returning from the combat zone.

The authors are psychiatric physicians and were attached to combat units of the Army Air Forces at the time the book was written. Previous to their military service they were on the staff of the Michael Reese Hospital of Chicago, to which they have returned.

The volume has two general divisions—the first describing the actual combat condition and reactions to it, and the second, the reactions of the soldier as he leaves the combat group to return to the homeland, either as a dischargee or returnee for reassignment.

There is not a meaningless sentence in this book, and the authors have gone to great lengths to keep the language free from confusing scientific and medical jargon. Sixty-five case histories are recorded in detail, and these alone make the book a valuable contribution to psychological literature.

One of the important contributions the authors make to the understanding of human personality is the conception of the threshold, which maintains that everyone has a point, or threshold, to which he can endure stress, and after which a break occurs. Combat is one of the stress situations which often forces an individual to the breaking point. "The psychological deficiency resulting from combat stress is of the greatest practical concern because *no one is immune*. If the stress is severe enough, if it strikes an exposed 'Achilles' heel' and if the exposure to it is sufficiently prolonged, adverse psychological symptoms may develop in anyone."

The resources of the personality with which the individual enters combat are important. Thus the combat situation alone is never wholly to blame in breakdowns, but it is the stress situation plus the previous conditioning—yet not in a simple mathematical ratio. After the reactions to battle have occurred the resources of the personality are modified, and as he faces new situations he reacts quite differently. This often explains why the returned soldier does not respond to civilian life in the same manner as he did before he entered the service.

Not only does this volume elaborate upon the basic idea of the threshold, but it classifies the reactions of the combat soldiers into helpful categories: free anxiety, phobic states, conversion states, psychosomatic reactions, and depressions. Case histories are used extensively to illustrate these types of reactions as they occur in specific individuals. There are excellent chapters on psychodynamics that describe the psychological mechanisms which operated to produce the reactions found in combat soldiers.

A word ought to be said about the type of therapy used in treatment of these disorders by the authors. They have innovated the technique of narcosynthesis. By this method a determined amount of the drug, pentothal, is administered to the subject, which produces a hypnotic-like state, and under this condition the subject can often express his aggressive impulses, hostilities, and guilt feelings which he had inhibited. The very expression of these feelings is a cathartic expression and great relief often follows. These abreacted feelings are then synthesised into the personality through discussion with the therapist. It is interesting to see that the authors do not feel that mere expression is sufficient, but that the previously unacceptable feelings must be reassimilated by the person.

The role of the group in the support of the individual under stress is presented throughout the book, making the volume valuable data for the field of social-psychology.

What about the value of this book to the clergyman who deals with sick souls? They are many! It opens up new vistas of understanding of the interpersonal and group relationships. It will help the clergyman discover the difficulties of the returnee from combat. It will give him insights into the stresses of everyday life. He will be aware of the processes which operate to produce the often confusing symptoms that he may find in his parishoners. He will be aware of his advantages over the psychiatrist, as well as certain limitations. For the support of the weary soul the clergyman has the Christian faith in which confused individuals can find a wholesome orientation to life. This book ought to be read by all ministers who are interested in the real problems of human experience.—***J. Lennart Cedarleaf.***

On Demobilization

THE CHURCH AND DEMOBILIZATION, *by J. Gordon Chamberlin. Abingdon-Cokesbury Press, 117 pp., $1.*

The busy pastor who has time to read only one book on the general subject of demobilization could hardly do better than to choose this concise volume by Mr. Chamberlin.

Partly because of the complexity of the problems involved, partly because of the stream of articles and books which have been written from many points of view on the returning serviceman, there is an urgent need for gaining perspective and balance when considering the relation of the churches to demobilization. Mr. Chamberlin gives such perspective and balance, and has sufficient experience and a profound enough background to be able to distil what is of most moment on this subject. He writes simply and briefly without becoming superficial.

While stressing the complexity of the two basic problems of demobilization, employment and community reintegration of veterans and war workers, the author says what the churches can and cannot do with respect to them. In his judgment the churches have a vital contribution to make in helping to build a more stable society out of a highly transient population. His suggestions regarding the churches' task on a community level are pointed and realistic.

Everyone admits that what a church and a community have done for its men and women while in the services determines to a large degree what the returning veterans will allow them to do. In Chapter IV, Mr. Chamberlin makes a number of practical suggestions about what the churches can do even at this late date to help those in uniform and those being demobilized to hold their church ties.

It has often been pointed out that after World War I the churches "lost" the veteran. The discussion of group work in the chapter entitled "The Church's Growing Edge" describes how the churches can develop vital enough groups so that loyalty to them will replace to some extent the intense loyalties which develop among men while in military life.

Pastors, who have already observed among the general public a drop in interest in the veteran and his needs, will underline Mr. Chamberlin's concern about "the days when inertia will cover us as a blanket, and the needs of the world will have to scream before they are heard."—***A. W. Loos.***

To Help Men Find Themselves . . .

A PSYCHIATRIC PRIMER FOR THE VETERAN'S FAMILY AND FRIENDS. *By Alexander G. Dumas, M.D., and Grace Keen. University of Minnesota Press, 214 pp., $2.*

This is the book for which you have been looking. It is needed now. Indeed, we should have had it a year ago. But it could not have been written in time to be published at that date; it required more experience with the war neuroses the treatments, and for those neuroses, than was then available.

The book has been written to meet the needs of relatives and friends who will have to learn to live with that half million veterans who have been discharged from the armed forces for psychiatric disorders and upon whose understanding the recovery of these victims of war will largely depend. Among the "friends" who will need to understand the problems of neuropsychiatric sufferers, in order to give help, ministers ought to be near the top of the list.

The plan of the book is simple. Five women are pictured waiting on the station platform of a midwestern town for the train that will bring their menfolk back from war. They represent hundreds of thousands of women who wait—wives, mothers, sweethearts, and sisters. And they wait for men who fall in five major categories: the great majority who are physically uninjured; the very considerable number of physical casualties who are totally disabled; the still larger number of physical casualties with permanent but only partial disabilities; the small but pathetic number who are definitely psychotic; and the half million emotionally disturbed.

Starting with each of these five women and their problems, the authors discuss the variety of related problems that arise, using a wealth of case material for illustration. The titles of the chapters sum up the information and advice given in each: If he is uninjured . . . *give him time;* if he is physically hurt (totally disabled) . . . *he can live again;* if he is physically hurt (partially disabled) . . . *the job's the thing;* if he is mentally hurt (psychotic) . . . *he too is ill;* if he is mentally hurt (psychoneurotic) . . . *give him a chance.*

The treatment of the subject is thoroughly competent yet fully understandable by the layman. Dr. Dumas, a fellow of the American Psychiatric Association who provides the scientific information, is a veteran of World War I and has served as consultant in neuropsychiatry for a Veterans Administration Facility for more than twenty years. Mrs. Keen, who translates the psychiatric lingo into everyday English, has written extensively, specializing in presenting scientific material in a form understandable to the lay reader. You will need no psychiatric dictionary to read this book.

One feature is especially admirable. In many conferences that I have attended for parents, U.S.O. workers, ministers and others, who wished to prepare themselves for the return of their men, a persistent demand has been made for a simple list of "Do's" and "Don't's." In each chapter of this book such a list is presented, and the advice given —in each case with sufficient amplification—is the most sensible and down to earth that I have seen.

An excellent list of books and magazine articles is appended as suggestions for reading, and an index will help you find what you want.—***Charles T. Holman.***

Perils of Age

THEME: "The Fine Art of Growing Old"
TEXT: Ps. 92:14—"They shall bring forth fruit in old age . . ."
THE PREACHER: Everett W. Palmer, pastor, Centenary Tabernacle Methodist Church, Camden, N. J.

WE MINISTERS often aim sermons directly at young people. We have much to say, and rightly so, about the perils, promise and challenge of youth. But how many times do we concern ourselves with the issues at stake in growing old?

I am almost ashamed to confess that this is the first time I have attempted such a sermon. But when you come to think of it, a sermon dealing with the experience of growing old is even more vitally related to living than one dealing with youth.

We are young for only a few years. While the boundary lines between youth and age are quite elastic, generally speaking we are old enough to be grown-up and young enough to be youth for only ten years or so until the tell-tale signs of "growing old" begin to appear. Somewhere between thirty and thirty-five we discover something is happening; we, of all people, are "growing old." It may be the morning after we demonstrated to our son and his friends how we used to run back punts for dear old Rutgers, or when we realized it would be better to be gray than to pluck our heads bald.

Then must follow thirty, forty, fifty, even sixty years of "growing old." What are we going to do with those years? Indeed, while we are young but a brief time, we are *always* growing old. The all important question before us is: *How* are we growing old?

As Amiel, that noted Swiss philosopher and poet, has said: "To know how to grow old is the master work of wisdom, and one of the most difficult chapters in the great art of living." Little wonder then that the Bible is concerned about this, uplifting again and again before our eyes the rewards which come to those who practice "The Fine Art of Growing Old."

Let us begin by confronting the need to correct the exaggerated and false premium our generation places on youth.

There seems to be an almost universal assumption among us that the years of youth, that is from twenty to thirty or thirty-five, are the golden years; and that what follows is a wilderness, increasingly dreary, forlorn, and barren. It is granted that, while we may brighten the borderland by means of careful irrigation and now and then enjoy the mirage of past glory; we are, nevertheless, after youth, waifs of the wilderness. When the borderland within the range of irrigation is passed or the mirage lifted—there is the wilderness, more gray and foreboding than ever.

What a bleak prospect! It is one of the most vicious lies ever told. Yet think how many people, who until middle age bear a good reputation both as to common sense and morality, suddenly begin to act the fool. Why? Why does a woman old enough to be a grandmother develop a lisp, act coy, and wear clothes designed for adolescents only? Why does a man with graying hair begin to imagine he is God's special gift to the ladies or fall victim to some young hussy whose chief stock in trade is persuading middle-aged men their wives don't understand and appreciate them?

Ah, the folly and heartbreak born on this earth by people trying to convince themselves, or others, that they still have their youth, when they haven't. They suppose only this lends happiness and worth to existence, that naught is ahead but deepening despair and a slow, dull sinking into monotony and death. Hence, they fight the losing and pathetic battle; first, to preserve fast-waning remnants of youth; and then, desperately, to maintain the pretense of youth.

And that is not the end of the tragedy. When at last defeat is accepted, their heart is dead. People victimized by this lie about life are so busy striving to cling to their youth that they fail to prepare for the rest of their life. They enter the last half of life barren, jaded, cynical—mere husks with the kernel of life's glory gone, and with only the dry, sterile cob remaining. Their heart is dead. They become the unburied dead.

Further, this exaggerated and false valuation of youth wreaks incalculable harm not only within us as individuals, but in the larger and external areas of life. Consider what damage this lie does in the realm of economics. Before the war began how often did we see "help wanted" advertisements saying "men over forty need not apply." Efficiency experts, so called, with little regard for human values and slight appreciation for the highest but immeasurable qualities of character and workmanship, called for the junking of men at middle age. What they advocated was a crime against humanity second only to war in cruelty and folly. May the good Lord deliver us from a recurrence of it.

And may I say that even some

A Sermon

By EVERETT W. PALMER

churches have been deceived by this lie about life and become as cruel and stupid as industry. The only difference is that Churches in general haven't repented quite so thoroughly as industry. Now and again still it is reported that official boards of prominent churches refuse to consider any minister over forty. Of all the callings in which men's value increases with their years, the ministry is foremost. No man before he is thirty begins to have the maturity which can make him a good Christian minister. Even our Lord didn't attempt a public ministry until he was thirty. By the time the average man is forty he may be poised and ripened enough for an adequate ministry. But then, according to many leading laymen, he's no good anymore. Think of it, eight years in grammar school, four years in high school, four years in college, three years in seminary, and perhaps several more years of graduate study, about twenty years of preparation for a career which is done before it is really begun! But such is the absurdity of this lie about life.

And what is the origin of the folly? It is our failure to appreciate how rich and significant the last half of life can be. Of course, youth has its unique virtues and values. But youth is not the pot of gold at the end of life's rainbow. The rest of life has highly desirable qualities which are unique to it, also. Certainly God intends us to use and enjoy both in due season.

So, in the second place, let us think together briefly concerning what the remaining half of life is meant to be. The words of our text give the clue: *They shalt bring forth fruit in old age.* When we leave the season of youth we enter the season of harvest.

It can be a harvest of misery, of course, a pay day for the wages of sin, a wilderness and desolation even more frightful than the spectators imagine, an experience which the satirical Roman poet Juvenal described as "more to be feared than death." We know that. The fear of it has done much to promote the folly we have been inveighing against, this false premium upon youth. Rather the fear of it should prompt us mightily to live wisely enough to guarantee that the harvest of the last years shall be good.

What we need most of all is an appreciation of how rich the harvest can be.

Really, the last of life is meant to be the best. God intends it to be that way. How could a God of beauty and love, a Creator and a Father, will anything else? As the Scriptures tell us, our life is meant to be like a tree, planted by the rivers of water, growing in beauty, strength, and beneficence as the years pass; like a river, first small and turbulent, then growing deeper, wider, stronger, and serene as it nears the sea; like a mountain which, as one climbs, yields vistas of grandeur; like a master's violin whose tones grow more mellow and lovely with the years.

No wonder Robert Browning was moved to write:

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made . . .

As God lives that is the truth! The last of life is meant to be the best. What creator does not plan his work so the best is at the last? How can a God who fashions the poetry of a tree, the drama of a setting sun, and the music of the spheres, plan less for us!

Now, finally, a sermon on such a subject as this should not conclude without an appeal and exhortation to youth; for youth is the time to begin learning "the fine art of growing old."

We need to cultivate good health habits and practice self-discipline and temperance. We need to take good care of our bodies now and, all else being equal, they will take good care of us in the years ahead.

We must develop the qualities of life, the interests and avocations, the traits of character and personality, which are not diminished or destroyed by time but rather enhanced and strengthened by it. In short, let us begin now to do and be what will make the passing years our ally, not our enemy. Let us cultivate an appreciation of good books, the kind which makes our brains sweat a bit and gives an almost inborn sense of good manners and good taste, to say nothing of something intelligent to talk about. Let us learn to understand and love good music, music which cleanses and exalts the spirit like a wind from the sea. Let us strive to be gracious, thoughtful, and happy in our relationships with others, remembering the only lasting beauty is beauty of the spirit. And above all, let Christ capture and hold the throne of our hearts, for He alone can give us the power to do this good we know.

And certainly a sermon such as this dare not conclude without a bugle call to those of us beyond the age of youth.

Our worst enemy is not the undertaker, as some seem to think. It is the loss of ideals, the loss of faith in men, and the loss of our zest for living.

Youth finds it easy to cling to lofty ideals. Age finds it difficult, often increasingly difficult. But we must hold fast to our ideals even as a

navigator holds a ship on its course.

Youth turns naturally to faith in men. Age, with its experience of disloyalty and treachery, turns naturally to distrust and cynicism. But despite its price, faith in other men must be maintained. That is a cornerstone for life. Without it the building crumbles.

Youth is endowed with a zest for living. Physical energies surge and throb. It sees everything of importance as being on ahead and is striving to get there: whereas age, with physical energies waning, is tempted to sit down in the attic of old memories. Age must learn to replace lessening animal energies with spiritual vitalities, growing stronger in soul as flesh weakens, remembering that "The best is yet to be."

If we will make growing old a fine art we must fight constantly three mortal enemies: loss of ideals, loss of faith in men, and loss of our zest for living.

And here's the armament required.

First, we must resolve to keep on going, doing our best, to the end. There is wisdom and virtue, even if little elegance in the old saying, "die with your boots on." Keep going to the end. Finish strong, no matter what. This we must do, despite the pleadings of our children and friends. It is reported that when Diogenes was told he should take a rest, since he was an old man, he replied, "If I were running in the stadium, ought I to slacken my pace when approaching the goal? Ought I not rather to put on speed?" That may be rather extreme, but the emphasis is right. Coddling is the threshold to senility. And I'm quite ready to argue that more people die from coddling than from overwork and that it is better on every count to die with our boots on than our night-caps. Of course, good sense will dictate when we need to change our load and vary our pace, but we must keep on going, somehow —to the end. That's part of the armament required to combat the perils of age.

The rest is this: We must keep on going to the end, with God. What a pity so many as they grow old use the alibis of age to desert God, play traitor to the responsibilities which are theirs so long as they live to serve Him and His Church.

Through Suffering

A SERMON

"It is more than coincidence that the Man who said, *I am the light of the world,* died on a cross," says Pastor Richardson in this discussion of the age-old problem of suffering. He serves Hamilton Methodist Church, San Francisco, Calif.

PAUL spoke with no surer touch than when he said, *Now we see through a glass darkly.* The phrase is particularly pertinent to suffering. Only conceit or ignorance would suppose that there is a neat answer to the problem. The door is too big for our pushing. The lock works too hard for our key.

We do well, however, to admit the fact; for some do not. They assert that pain is an illusion. This approach stands convicted on two counts. Any problem as large as suffering cannot be washed away with the gentle wave of words. It lurks in our minds. Whether we admit it or not, it still has the power to frighten us unless we face it courageously. If we admit the presence of suffering, there is always the chance that we can do something about it. But a problem is never solved by giving it a new name. You solve it only by taking hold of it with both hands and asking *how* and *why.*

The problem is revealed most clearly for religion in the case of the Galilean. An ideally good man brought to an incredibly bad end poses the problem with clarity. Why did He have to suffer? There was no one to share his part of the world's injustice for him. Simon carried the cross. He did not hang on it. Jesus did. And for that we give thanks. It helps when we carry more than our share of the load.

One of the high insights of life is that suffering can be robbed of its hoodoo power. One reason religion endures is the fact that it has been a meeting point between a universal need and a satisfying answer. Christianity has triumphed because it has taken evil realistically. It affords hope because in stark tragedy it is on speaking terms with victory.

There is more to great living than spring weather and warm breezes; for there is a nobility which blossom time never knows. Winter has something to say of great character, too. It speaks of life's bitter storms and beating rains. Winter says that life is no pushover, with rollicking laughter all the way downhill. Life at its best is struggle, an uphill climb against rocks and boulders all the way. But at the end there is the vision splendid, a breath-taking landscape: *Thy kingdom come . . . on earth.*

I

Physical pain is a necessary condition of growth. But this we can face with courage; for modern science is learning more and more to control unbearable suffering. There is, however, more to suffering than physical

To Light

By RALPH H. RICHARDSON

pain. Spiritual suffering is an aspect of life which will never be completely removed. However blessed the assurance of immortality, death still breaks human ties and, in the breaking, men grieve. Love on earth is not always answered, and thus presents a problem that no medical skill can solve. In a world of freedom, men make mistakes. These they may sincerely regret, but regret itself is pain. It causes a suffering no healing ointment can touch.

Christian faith speaks a decisive word to spiritual pain. It says that suffering can increase the knowledge of God. Whatever happens to a Christian confirms his faith. Consider, for example, Paul's statement of equanimity: *I have learned, in whatsoever state I am, therewith to be content.* Paul discovered that all things work together for good to those who believe in God, in Christ.

II

If God is eternally like Christ, the measure of a man is not in what happens to him; it is in what he does for the world. If God is eternally like Christ, he is no absentee landlord who, having got us into a mess, is now busying himself with other things; rather, he is wounded by our transgressions, grieved by our sorrows, and afflicted in our afflictions. If God is eternally like Christ, he is no rocking-chair exponent of a better world; he is a shepherd who, when ninety-nine of his sheep are secure, tries, though in danger to himself, to save the last one. If God is eternally like Christ, he is no advocate of quick panaceas; he is slow to anger, plenteous in mercy, and uses the steady process of growth, through learning and love.

Religion, moreover, says something important to the suffering which man unintentionally inflicts. The number of vicious men is fortunately few. Most people want something better for themselves and the earth. They do not intend to hurt others, but they frustrate their wishes by their works.

III

Jesus said, *Father, forgive them; for they know not what they do,* because he realized that much suffering is the result of ignorance. One tragedy after another is directly traceable to men whose intentions were only the best, but who followed patterns which brought about some supreme misfortune. Before they even know they are sowing a wind, they are caught in a whirlwind from which they cannot escape. They forget that in any argument between dreams and deeds, deeds usually have the last word.

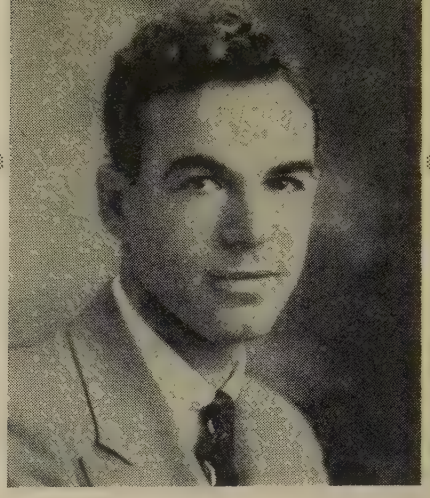
More suffering than we like to think is traceable to this conflict between dreams and deeds. People today prefer to enjoy themselves rather than work hard for the best possible world. They do not want to hurt anyone, but their neglect is opening the door to sorrow. Ministers who prefer some smug *status quo* to daring experimental applications of the spirit of Christ to their communities do not intend that others should live without light. Their neglect, however, creates a condition in which men must live in darkness.

Persons who think their selfishness makes no difference do not deliberately hit others. But we have discovered that this is *one world.* Selfishness anywhere can mean suffering everywhere. Here religion speaks a word of hope. The spirit of Christ had an electrical effect on Paul. It transformed his personal suffering into a dynamic power which turned lights on in the lives of others. It may turn this into a great age of faith. If we use our suffering as Paul used his, we can accomplish this miracle. But this we are not likely to do apart from the transforming power of Christ.

One of religion's chief contributions has come through such dedicated persons: They have found that in Christ there is a strength which transforms suffering into light. Father Damien of Molokai found that strength. And Dr. E. J. Helms of the Goodwill Industries, found it. They simply continued a process started by the Galilean; for Jesus took hold of this problem with both hands. And he found that wherever God is, anything—even suffering—can be endured. Whenever we find men in pain trying to bring light to others, we find God.

It is more than coincidence that the Man who said, *I am the light of the world,* died on a cross. One of religion's hardest but highest insights is that through suffering a man can see God.

Our Teaching Ministry



By L. B. BLACKWELL

The pastor of the Methodist Church at Arlington, Fla., believes that pastors above all other leaders should be better able to train Christian workers in local churches. He describes here something of his own teaching ministry and tells how his preparation and work as a teacher has enriched his ministry.

WHILE it is to be admitted that the pastor teaches no matter what he does, it is the conviction of the writer that pastors have a significant relationship to what has been termed "the teaching ministry." Who should be better able to train Christian workers for the local church than our ministers? It is the testimony of experience that ministers who have prepared themselves to teach authorized training courses under the auspices of the General Board of Education, are able to render an indespensable service to their own people, and to the people of their brother ministers.

Then too, I have found that the study required of me in the preparation and revision of course plans has been of immeasurable help both in the preparation of sermons, and in the solving of problems which I have faced. That has been true to some extent in every field, but to a very great extent in the field of theology and biblical research. I have found that, when I study my may through to an intelligent and challenging understanding of the materials which are the tools of my profession, I enjoy greater peace of mind, and I am able to minister with much better results to the needs of my people.

At present, I am accredited to teach two courses on evangelism, six Bible courses, a course on *How to Teach in the Church School*, and a course entitled *Christian Beliefs*. I am also an accredited dean. Very soon now, I expect to be accredited to teach *Dramatics in Christian Education*, *How to Improve the Church School*, and *Church School Administration*. In my teaching experience thus far, courses on evangelism, and training for workers in the church school, have been in greatest demand.

It has been gratifying to me to discover that for the most part, when people become aware of their training needs, they are willing and often eager to receive training. Especially has that been true of church school teachers. Much teaching which yields disastrous consequences, is continually going on week after week, in many of our churches. That is not because those charged with the task of teaching want to be harmful rather than helpful, but because many of them do not know how to do anything else.

It would seem logical that the best way to help them do better is to be exemplary teachers ourselves. If we are sold on the need of better training enough to become qualified to do that training, the workers in our Church school will be greatly benefited. Where possible, a little "laboratory" work would be highly beneficial to all concerned. Let the church school workers observe the accredited instructor in action in the various departments. The trained instructor can show them that small children have to be physically active during most of the church school period, and that they learn more through pictures than through talks.

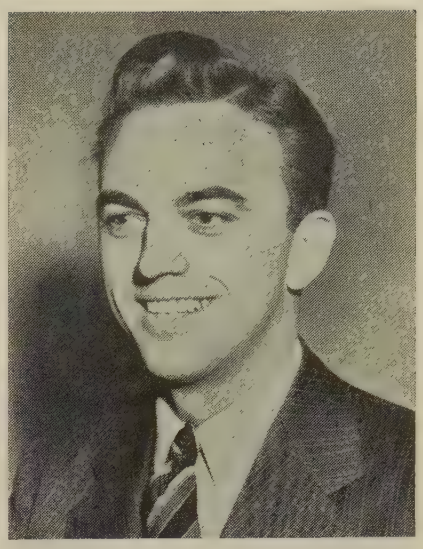
Older children, young people, and adults respond to, and profit most by, the use of the discussion method. As people share their ideas in discussion situations, under the careful guidance of the teacher, they enjoy the experience and profit greatly by it. I am thoroughly persuaded that the church school teacher will do well to avoid the lecture method.

A good teacher is a good discussion guide. He studies the subject to be discussed as thoroughly as possible before coming to class. In introducing the discussion he stimulates it by preparing the minds of his class members for it, before asking specific questions. Once the discussion is well under way the wise teacher simply keeps it on the track and allows the class to do the discussing. Since Christian teaching occurs in the same proportion that the lives of those involved become more Christlike, it is necessary that class members be encouraged to exercise their minds in the assimilation of Christian truth. If the lecture method is used the class member can sit "exposed" to the "lesson" with little or no result, save boredom. On the other hand, if he participates intelligently in a discussion he must think.

To my mind the relation of the teaching ministry to the evangelistic task is a very close and vitally important one. After all, the result is what we're after, and to be of fortunate and lasting consequence, a religious experience must appeal both to the intellect and to the emotions. In successful evangelism we must penetrate the mind with ideas that can challenge the will and emotions of the individual sufficiently to claim his life completely for Christ. Then in the process which we call "growth in grace" the individual will have to be taught as well as challenged. It seems to me that teaching and preaching are the two necessary arms of the evangelistic body. To Dr. R. Ira Barnett, executive secretary of the Florida Conference Board of Education, I owe much for helping me see that fact, and for leading me into a larger participation in the teaching ministry.

A Minister Becomes a Newspaperman

By K. FILLMORE GRAY



In describing his work as church editor of "The Oakland Tribune," Editor Gray discusses the progressive policy of his paper toward all church news and advertising. He is pastor of St. Stephens Methodist Church, Oakland, Calif., and active in the Oakland and California Councils of Churches.

"WILL you be willing to begin your work with us as church editor by covering the dinner tonight at the Claremont Hotel?" It was the managing editor of *The Oakland Tribune* on the telephone and the question had to be answered at once. I had stalled for nearly two months, writing, at the suggestion of a friend, to half a dozen states requesting copies of some of the best church pages in American dailies. I had talked the matter over with some of the men in my church, and had several conversations with the managing editor.

But the switchboard operator, with no knowledge of my dilemna, said simply: "Is this Dr. Gray? Mr. Levy wants to talk with you," and there I was, faced with the question. He quoted a starting salary, asking me if it would be satisfactory. I gulped and said that it was, and my journalistic career was under way. I almost regretted it when, with a good deal of uncertainty, I left home that night to cover the dinner meeting.

The story doesn't really begin there, however, and a city newspaper with a daily circulation of 150,000 doesn't decide on a policy of covering religious news in as haphazard a way as this may sound.

For many years an older man had written the church news as a part of his weekly assignments. Church news was just one of the departments that he covered in addition to fraternal news, hiking clubs, etc. I had met this man on several occasions when I was handling publicity for interdenominational meetings in Oakland. His last year on the job, however, had brought many changes in church news coverage and church advertising. He had nothing to do with advertising except that as churches profited by the high wages of the shipyards, they took larger and larger display ads, until the news on the two church pages became just a very thin frosting across the top of the pages which were now filled with ads. This was in contrast to the old days when the news and advertising were about equal in size.

It was about this time, too, that the paper shortage caused a reduction in the number of pages in the daily paper. But simultaneously, for entirely different reasons, the ministers of the city were asking for a change in the policy of church advertising. Through the influence of the East Bay Church Federation (now the Oakland Council of Churches) and the Oakland Ministerial Fellowship, sensational display advertising, which was characteristic of the itinerant revivalist, was abolished. In its place the paper carries one page of church advertising, with each church that wishes to advertise having the same size ad (2 columns, ½ inch) with no variation in type or decoration. They are arranged alphabetically by denominations, and have space enough in each one to list much of what is going on in each church on a particular Sunday and week following.

This was the situation when I was asked to join the editorial staff of *The Tribune*. But back of my invitation was the editor's determination to replace the staff writer, for whom churches were just one of many responsibilities, with someone who knew churches and church activities professionally. Although the week-end space for church news was still definitely limited by the paper shortage, the editor explained, space could be used during the week in the regular news columns of the paper. Thus, the way would be paved for a greater church coverage in the post-war years.

What does this all add up to? It means that few if any other church editors of newspapers of comparable size have the freedom and opportunity that my paper gives me. And don't think for a moment that I don't appreciate this! During the first eleven days of my work, when I was particularly self-conscious about the writing that I was doing, I was amazed to find that I had 140 column inches published, together with 75 column inches of pictures. This didn't count the columns of events in the church calendars for the week, a feature which I was not writing at that time.

For the first time in their memory, old timers in the city told me that churches and religious activities were getting the space that they felt that they deserved in the news columns of the paper, day by day during the week. They wondered what "pull" I had to get the space. I replied that it wasn't a case of pressure or influence, but simply knowing about what was going on, having a cameraman on hand at important or interesting church gatherings, and writing the stories. The important fact, though, was a paper that made space available for church stories during the week, and for that I couldn't take the credit.

The responsibility which was mine almost frightened me at first, for I had to decide whether a particular conference should be covered, and if

so, whether it should be done with pictures and a complete story. When I questioned the city editor about a particular matter, he said, "That's your department; you do what you want to do." It didn't take a very long association with the paper to learn that I could add or withhold my influence of publicity to church gatherings just as I saw fit. Because of the circulation and influence of *The Tribune*, several persons have flattered me by saying that I could make or break an event in their church. I don't know whether I wish that this were true or not, but it does give me a feeling of deep responsibility for the writing that I do.

There are only two columns that I write regularly every week. One is the summary of events in the churches, a feature that appears in the Sunday paper which reaches the news stands on Saturday afternoon. The information for this column is compiled from church papers, bulletins, and from the stories that are telephoned or mailed in. This feature varies in size from week to week, but a recent Sunday column, for example, had 41½ inches of material and a 3-column 6-inch picture. These stories, as all others that I write, appear under my name and title. This fact does two things, of course. Primarily, it protects the newspaper from having to assume responsibility for the vagaries of my journalistic style. But the by-line also serves to identify the person who is responsible for the church news and so improves my public relations.

The other column which I edit each week is the Monday summary of sermons that were preached in the churches on Sunday. A surprising fact in this connection is the importance that is placed on this feature by the editorial heads. *The Tribune* has carried it for many years, they say, and it has a large reading public. I sometimes wonder why it has readers when I edit the sermon notes which are sent to me on Friday, attempting to make something interesting and intelligent out of it all. The holidays produce some uniformity in sermon themes which makes my introductory paragraph a good deal easier to write, but there are many weeks when the excerpts from sermons defy any kind of editorial magic to make them readable to the general public. But, with some revisions, I make the effort to give readers an idea of some of the thinking that the local ministers are doing and sharing with their congregations.

The problem of adequate coverage of church news is made more difficult by the fact that *The Tribune* serves the East Bay which has a population of some 837,000. And so, in addition to trying to cover the churches in Oakland's 400,000, we must give space to the churches in Berkeley, with a population of 97,000, and Alameda's 68,000, as well as the smaller cities and towns.

After a little more than a year in the work, it is a bit difficult for me to evaluate with any objectivity the work that I have been able to do. There are certain obvious facts that appear on the surface. The first is that Methodism has not been slighted in the publicity. This is understandable because I am better informed about what my own denomination is doing. Realizing the importance of such programs as the Crusade for Christ, I have been able to give picture and news space to local aspects of the Crusade, for example. This advantage has seemed apparent to me, and recently a group of officials in our conference went on record in recognition of the value of having a Methodist in such a position, which added to other official commendations which have been received.

I have tried not to misuse the opportunities that are mine, however, and have been impartial in the handling of news stories when they have come to me. This is admittedly difficult, however, when one's sympathy is with co-operating churches in the council of churches rather than with some small, scrapping, fundamentalistic groups. The interest of city editors, too, seems to lie with the regularly established churches and the familiar denominations. The editors that I have met are very leary of publicity-seeking ministers of mushroom groups and of professional evangelists.

Someone may be thinking as he reads these lines: "How can you justify taking the time from your church responsibilities to do that secular work?" Nobody has ever come right out and asked me that, although it may have been in the minds of some. The answer is that it is difficult to draw the line between the sacred and the secular in work of this kind. When I am able to give to church activities of the community a great deal of space in pictures and stories, I feel that this is the extension in one direction of the work that I am trying to do in the church to which the bishop appointed me. When I can edit and make available to thousands of people some of the interesting and important things that ministers have said in their sermons, I may have had a part in getting a large hearing and reading for the preaching of the gospel in the community. If I were handling the church advertising, I might have some trouble trying to fit that into the picture of creating religious work as a minister. But as church editor, I have nothing to do with the advertising, which is handled in an entirely different department.

The influence that may be mine is not necessarily a transient thing. A few months ago I was invited by the women's society of one of the denominations to speak to the publicity chairmen from all of the societies in this section of the state. I told them how to prepare their material, when and where to send it, and answered a good many questions about newspaper publicity in general. It is gratifying to me to see that, beyond any doubt, those women turn in the best publicity releases that come to my desk at the paper. The same training and instruction can and will be given to other church groups and to theological students who have a good many years ahead of them in which good public relations, especially as they concern newspapers, will be of real help to them.

The Call to a Rural Charge

By RUSSELL HOY

After serving for several years in urban charges, Russell Hoy became the pastor at Canal Lewisville, Coshocton County, Ohio, where he sought to share in the struggle of his rural people. Pastor Hoy describes here his own experiences on the land. He is a graduate of Garrett Biblical Institute and an active member of Ohio State Grange and other organizations interested in rural life.

SEVEN years ago we came to the little church in Canal Lewisville, Coshocton County, Ohio. This little village of about forty houses is located on the banks of the Tuscarawas River, two miles northeast of Coshocton, the county seat. There are two stores, a grade school, and the one church in the village.

The church had a membership of 120, three-fourths of which were active. They had a difficult time in raising a budget of $850, of which $550 was paid the minister. Attendance was around 55 in Sunday school and considerably less in the worship service. The people were rather discouraged and had at one time considered closing the church.

Feeling the call to go into strictly rural work, we left a county seat town church of 400 members in the fall of 1938, and rented a fruit farm four miles from the church at Canal Lewisville. We had three cows, several hogs, a team, two hundred chickens, and raised a large garden to supplement our salary of $550.

In the spring of the next year we decided something had to be done about repairing the church building. So with a little money and much faith, we raised the building, excavated for a basement (all with volunteer labor) and built a two-story educational unit on the rear of the church. By the following autumn, when we held our rededication services, we had a remodeled church with a full basement, kitchen, furnace room, a 36 by 46 foot social and dining room, a redecorated sanctuary with divided chancel arrangement, besides six additional rooms for classes. The total cost was $5,250. In three years the entire debt was paid.

At the end of our first year, however, we decided that the old fruit farm was too large an undertaking, and that a smaller farm located within the parish would be more desirable. So the church rented a house and lot with a small barn in the village, and three acres of land adjoining. Here we moved in the fall of 1939, taking with us one cow, fifty chickens and several butchering hogs. We started to sell a little excess milk to a few of the neighbors who came to the door for it. As the demand increased, we bought a second cow, and the next summer a third. For the next three years we sold between four and five gallons of milk daily to the neighbors, which netted us around forty dollars a month, after we had bought most of the feed. We also raised a couple of hogs for butchering, and four hundred chickens, selling most of them for broilers and keeping around fifty laying hens through the winter. I worked out by the day among my neighbors to earn enough hay and corn for our stock.

The interest, attendance and membership of the church grew. The budget was increased each year, and also the pastor's salary. The people seemed pleased to have a resident minister in the community, the first one in the history of the church.

After living in the village for two years, I approached the official board about buying a parsonage-farm somewhere in the community. Although they liked the idea, they did not favor going into debt again, just after paying for the remodeling of the church. However, one of the men suggested that I look around for a place and buy it myself. I had no money, having just finished paying college, hospital and automobile debts. Then one man offered to lend us the money on easy terms.

With the idea incubating to own a home of our own, we purchased nine and one-half acres of pasture land, one mile from the church. This was bought in the summer of 1941. We started excavating the first week of July. The carpenters came the first of August, and by late October we moved into our own home. Our house is a one-story cottage, 28 by 36 feet with five rooms and bath, completely modern in every way. We also bought, moved, and rebuilt a small barn, and the following spring built a tile poultry house large enough to house 200 laying hens. Water is piped into the poultry house and barn from two near-by springs.

Two years ago we set out twenty-two fruit trees of six or seven varieties, red and black raspberries, blackberries, several grape vines, and a patch of strawberries. The berries bore last year. In two or three years, we hope to have some fruit from our trees. This past year we had two large gardens, from which we got a variety of vegetables. We raised 750 chickens, selling most of them for broilers. We plan to keep a flock of fifty laying hens each winter. Our three milk cows furnish plenty of milk the year round for table use, cream, butter, cottage cheese, ice

cream; and the excess goes to the three butchering hogs and young chickens. Occasionally we have a little to sell to the neighbors. We raise a beef each year for meat. The oldest girl has a heifer, which is one of her projects in the 4-H Club. She is also in a sewing club. We intend to raise more produce than we need for home consumption, so that in a dry year or because of some other emergency, we may have enough for our own family.

Many people have asked me how I divide my time between farm work and church work. I don't try to divide it. Certain afternoons and evenings I make pastoral calls. Certain parts of the day I spend in my study. But I have found that the study is not the only place to prepare sermons. I always carry a stub of a pencil and a scrap of paper with me. I have often prepared my best sermons out in the garden or working in the field. I often plan certain phases of church work while fixing a fence or resting under a shade tree at the end of a corn row.

One day I tied the horses to the fence and walked over the hill to see a sick neighbor. He didn't seem to mind in the least that I had on my overalls. So that morning I cultivated my three acre patch of corn and made one pastoral call. One day, three winters ago, while grubbing out some bushes in the pasture, I broke the log chain. I put the horses in the barn and drove over to borrow a chain from a neighbor. On the way I stopped to talk with one of my men who was feeding his cattle fodder. I then drove on to the neighbor who had the log chain, talked over some financial matters with him, as he was then the church treasurer, stopped on the way back to see another neighbors' sheep, and got home in time for a late dinner. I leave it to the reader to judge, whether I was doing farm work or church work that winter morning.

Of course, there are times when I get more church work done, especially during the winter. And there are times especially during the busy harvest seasons, when I get only the routine church work done, like preparing sermons, preaching and making sick calls. But just to live in the community with your people is a ministry in itself. We try to make our whole life a form of ministry. Our personal lives, our home, our neighborliness, our farm work, our preaching, our pastoral calling, our social calls, our recreation, all are a part of our ministry. For the rural minister there is no better way to reach the hearts of his people than just to live among them, earning at least a part of one's living as they do, i.e., from the soil, and thus "identifying yourself with those whom you wish to serve."

I have found out that there are many ways to minister to people, often outside the channels of the church. Two years ago we found out that we were not adequately reaching the young people of our community. The older group that had met on Sunday evenings at the church had been broken up by some going into the armed service, some getting married, and others going into defense work in distant communities. A group of some twenty parents were called for a meeting at the church. As an outcome of that meeting, a livestock 4-H Club was formed. A sponsoring committee of six adults was selected, club leaders chosen, and soon a club of twenty-four young people was organized. The local grange gave the club backing and some of the farmers helped the youngsters obtain calves for their project. As a result of this co-operation of the extension service, the local grange, and our church, each organization has benefited. The majority of these young people became members of the grange. The group loyalty formed through the 4-H Club work, was carried over into the Sunday evening devotional meetings of the young people. Some of the parents of these young people, new in the community, joined the grange and started coming to church. We didn't care what organization got credit, as long as the needs of the young people were met.

We have no juvenile delinquency problems. The young people find wholesome recreation by having socials, parties, and playing folk dances in the church basement and the grange hall. Often they start from the church on a hayride party and end up by having a wiener roast in the grove and playing folk games in the grange hall. We try to merge our institutional loyalty into loyalty to a larger cause, namely, the Kingdom of God in the hearts of people. The rural minister must be, as St. Paul said, *All things to all people, that I might save some.* And the rural church benefits more by this larger view of service, than if it selfishly insists upon running its own little show.

After serving our present parish for the past seven years, I have come to three definite conclusions concerning the rural ministry.

In the first place, I believe every rural minister ought to have a productive homestead. A homestead, defined by Ralph Borsodi and Monsignor L. G. Ligutti, leading distributists, is "a home on a plot of land where the family, maintaining the natural bonds of unity, lives and works. It is the direct source of the food, clothing and shelter of its members—the scene of integral living." By integral living they mean that all of man's natural capacities are used and developed in a unified experience. His manual, biological, economic, intellectual, emotional, artistic, recreational, and spiritual needs are filled through normal channels, while satisfying his basic needs for food, clothing and shelter. Education, these men claim, arises out of and must deal with the daily experiences of life. A rural minister must first of all have a satisfying family experience, before he can be a successful pastor to other families. In the country, more so than in the city, the family is the primary unit of society. And we have found that nothing unifies our family so much as the experiences we share together on our homestead.

In the second place, I believe that a rural minister must train himself

and people to look forward to a long time pastorate. Properly to serve people, one must know them, their background and their relationships. One must marry them, baptize their babies, comfort them in their sorrows, and live with them through the trying experiences of their lives. Whether preaching or conducting planning conferences; calling or visiting, a rural minister must be a pastor. And it takes years of living with people to gain their utmost confidence. Why should a rural minister be an opportunist, seeking every chance to gain a financial promotion, to be appointed to a "bigger field"? As a wise old bishop said to a young preacher who apologized for his little country church, "My young brother, there are no small churches." Wherever there is human need, there is a "large field." A rural minister who feels a definite call to a given rural parish, ought to sink or swim with his people, sharing their lot through the years.

In the third place, as far as possible, I believe that rural ministers ought to be appointed where they might serve neighboring parishes, engaging in a "group ministry." They may then share their talents, plans, books, etc. They may co-operate in leadership training schools, special types of services, and inter-parish fellowship.

Now, after living for four years on our own little farm of nine and a half acres—and renting fourteen adjourning acres—we are more convinced than ever, that a small farm for the rural minister and a home of his own is most desirable.

Our church this year has a budget of around $2,400, half of which is paid on the pastor's salary. Our membership has grown to 231. Our church attendance has more than doubled. New families moving into the community, regardless of previous denominational affiliations, have come into our church. We now have around twelve denominations represented in our membership. Although Methodist in name and connection, we are in reality a community church.

Family Vesper Hour

By MAUD M. TURPIN

The Family Vesper Hour proved to be the answer to two problems which had weighed upon the mind of Pastor John L. Ferguson, Belmont Methodist Church, Nashville, Tenn. Mrs. Turpin, manager of the Nashville Office of Methodist Information, tells how the Vesper Hour has worked.

TO THE casual observer, Belmont Methodist Church seemed to be about 100 per cent efficient: Large and appreciative morning congregations; flourishing women's and young people's societies; easy finances and a fine, friendly spirit throughout the membership.

However, pleased, but not complacent, the minister cast about for two definite projects to mark Belmont's participation in the Year of Evangelism. Increasing the Sunday evening congregations and the deepening and strengthening of the family life of his members were chosen as evangelistic goals.

On October 14, the Sunday following World Communion Sunday, the Family Vesper Hour was launched.

On the preceding Sunday the minister had announced the forthcoming project as designed for the entire family and urged that families sit together, family pew style. He had also, in addition to his own preparation, mailed cards to heads of families inviting them to attend and outlining the respective topics through December 30. A pastoral letter, emphasizing the need for the church in "days like these," had also created interest.

The devotional talks given by the minister were carefully prepared and definitely designed to help build better homes. Fundamentals of the Christian faith were discussed simply, and the maintaining of Christian homes was urged as the supreme test of Christian patriotism. On every fourth Sunday the lessons were conveyed by means of a program of sacred music or a hymn festival. For the very young children a competently supervised nursery was provided.

Features of the December program were a Family Communion Service (December 2); and a Family Christmas Hour (December 23).

The experiment proved so effective that it has been continued. Belmont's Family Vesper Hour, through March 10, will feature talks on the Ten Commandments given by leaders of different denominations in Nashville.

Public Relations

PUBLIC RELATIONS FOR CHURCHES, *by Stewart Harral. Abingdon-Cokesbury Press, 128 pp., $1.*

The average pastor views with a sense of mystification the task of publicizing his church. He is repelled by the exhibitionist tactics of some of the most frequent advertisers in the church page, and he wonders how other men succeed in getting so much free publicity. Of late, several books have come from the press which attempt to explain the great American pastime of getting your name in the paper.

Despite occasional lapses into "go-getter" attitudes, the author provides good advice for the minister who is interested in keeping his church in the news. Included are some common-sense suggestions for avoiding the bad publicity caused by negative attitudes on the part of preacher and staff.

One could wish that such a book had been written from the standpoint of the small church in towns and villages rather than, as it seems, for the benefit of those pastors who have the assistance of a secretary and access to daily newspapers.—***R. P. Marshall.***

YOUTH:

A Church Fights Community Delinquency

By GWYNETH E. BAXLEY

When the Methodist Church in Montague, Calif., began to provide young people with something to do, which would prevent their falling prey to the liquor and gambling traffic, business for these interests decreased. Miss Baxley, who serves the church, describes here the work for young people in her community and tells how the ground was prepared for the organization of a Methodist Youth Fellowship.

WHEN I came to this community I was soon told that we had the worst young people to be found anywhere. No wonder. There were no moving picture shows, no libraries, no parks, and no program for them. They did not attend church because they were not wanted as they were, and no one was helping them do any better.

Several attempts were made to interest them in a program sponsored by the church, but unsuccessfully. They soon turned the meeting into a rough house and took pride in relating their depredations the next day on the high school bus.

Soon I was able to interest the city fathers in permitting us to use the city hall. The hall formerly belonged to the Knights of Pythias but became the property of the city. We had good times playing basketball and other such games. We always came into the hall wearing tennis shoes. However —and this may surprise you—the saloons began to complain that business was falling off.

The reason for complaint was that these liquor interests could use the hall themselves for dances twice a month. For the lease of the hall they were willing to pay the monthly payment which the city was making in the purchase of the hall. And the manager of the dance, also owner of one of the saloons, complained that the boys playing basketball, prevented them from fixing up the building so as to make it attractive to their dance patrons. The baskets must come down. Also, later on, it was decided that running back and forth in any kind of a game was spoiling the hall, and we were denied the use of it.

While we were trying to discover some other way of entertaining our young people, some of the boys were arrested for playing the gambling machines in the clubs. The boys were minors. We questioned the arrest of the boys while the places, permitting them to enter, were immune from the law. We could do nothing, however. The boys were placed on probation, but the clubs, serving only liquor (no lunches whatsoever) and operating gambling machines, continued their business.

Still, we did not admit defeat. Many different programs were presented but these for some reason did not attract the boys from the clubs. I overheard one proprietor call to the boys: "I have gum now, if you want some."

Finally, we did devise a plan that has worked and continues to keep the young people off the streets after dark. It has been working successfully for more than two years now.

Tuesday evenings, a room in the church is opened to the young people. They may enter and study, read, play quiet games, or do whatever they wish, provided they do not interrupt those who wish to study. The favorite magazines seem to be, first *Popular Mechanics,* then *National Geographic, Saturday Evening Post; Cosmopolitan; Woman's Home Journal,* etc. The program is closed at nine-thirty; once a month refreshments are provided by the young people. Later we moved this part of the program to the parsonage where we could give them one room for reading and another one for games.

Thursday evenings, we offered a more closely supervised program. The room was opened at seven o'clock. Early comers might play chinese checkers, dominoes, chess, table tennis, contact (a game something like dominoes) and other games where two or more played. At eight o'clock we gathered together for group games. About eight-thirty we went into a discussion program, or a story, and then closed with a half hour of singing.

First we sang popular songs and then, as the meeting drew to a close, we sang a hymn chosen by the host or hostess of the evening. Gradually this program has come to include a talk by me, and a closing prayer. But it was more than a year before I attempted to give them something of a spiritual nature, because previously the church had condemned them and frightened them away.

Now we have a Boy Scout Troop and a Cub Scout Troop. A Girls' Charm Club and a Campfire Girl group. The younger children are now given in the afternoons a program that is similar to the evening young peoples' programs. This month we will start a Methodist Youth Fellowship, requested by these very young people.

Records of Baptisms

By C. L. MOORE

The pastor of Ford Memorial Methodist Church, Ford City, Pa., describes his simple method of supplying information about baptisms when such information is needed by himself or other pastors.

EVERY PASTOR in recent years has been called upon many times to supply baptismal information from the church records. But, alas, too often the desired information is not to be had, or is so incomplete as to be worthless, because some pastor failed to do his duty.

To save my successors from hurling maledictions upon my head for my failure in this respect, I have devised the card shown herewith.

When a parent speaks of having a baby baptized, I get the information, transcribe it on a card and file it away. When the baby is presented for baptism I need not bother with data. In case children for whom I have no data are presented, I give the parent a card, ask them to fill it out and hand it to me at the close of the service. The form, properly filled out and signed by the pastor, is itself a supplementary record of baptisms.

These cards can easily be prepared by the pastor himself with the aid of a typewriter and mimeograph. The simple form on a 3x5 card, is as follows:

Name: _____

Address: _____

_____

Father's Name: _____

Mother's Name: _____

Date of Birth: _____

Place: _____

When Baptized: _____

Where: _____

_____

Baptized by: _____

_____

_____

Notes on Lay Activities

By CRATES S. JOHNSON

Layman's Day (Feb. 24 this year) has come to be a time for seeking to enlist laymen in particular tasks which they alone must sponsor if the purposes of the Church are to be carried out in society. Here Crates S. Johnson, former executive editor of the Methodist Protestant church school literature, takes from his "notebook" some examples of significant work being carried out by laymen.

WE METHODISTS have an organization of laymen reaching all the way from the General Conference to the last local church, whose object is to stir the men and women of the church to life and action. The parent board is the Board of Lay Activities, formed at the time of the union, growing out of a pre-existent organization in the South, where it started in 1922. The movement has its "trade journal," *The Methodist Layman.*

Each year a Layman's Day is appointed to further lay activities. As is well known, this year the day is February 24. Then the laymen will do some preaching! Harry N. Holmes has prepared "suggested materials" for the speakers who may need guidance in the preparation of their addresses; and to keep them from wandering too far from the theme that has been adopted for this year: "The Timeless Mandate: To Serve, to Seek, to Save." The board is co-operating with the General Board of Evangelism in its program for the evangelistic emphasis of the Crusade.

It is heartening to read of the achievements of the laymen throughout the Church. We can jot down here only a few instances and commend the reader to a perusal of *The Methodist Layman.* For example, the Methodist men of the Buffalo District of the Genesee Conference have a definite program for supplying vacant pulpits. During 1944, eight lay speakers supplied 264 services, an average of five a Sunday. . . . Judge M. A. Childers, onetime lay leader in Texas, now Crusade Director for the Church School Enrollment and Attendance phase of the Crusade for Christ in the Travis Park Church, San Antonio, writes of his "Crusaders" who have visited over 1,100 homes and have enrolled over 300 new members in the church school. . . . The North Church in Indianapolis, Indiana, organized a "Methodist Men in Action." Fifty men signed the *Obligation* and the number is growing. An every member visitation was conducted in behalf of World Communion Sunday. As a result, 1,200 members participated in the service on Communion Sunday. C. B. Peeler, District Lay Leader, Jacksonville, Florida, reported that as a result of his program of recruiting for the ministry, four promising young men were recommended for license to preach. Judge Donald B. Darrah, Oklahoma, reports that an organization of laymen under his leadership has won over 250 persons to Christ and the Church during the past four years. And so the story proceeds.

NO CRUTCHES, PLEASE!

HOWARD W. PETERSON • *Calvary Church, Steubenville, O.*

A critic suggested sermon outlines, sermon illustrations, etc. Please don't—the curse of preaching is "crutches."

Your paper is wonderful. Keep it as it is.

ENOUGH SERMONS

JAMES R. WEBB, JR. • *Methodist Church, St. Simons Island, Ga.*

Other magazines furnish multitudes of sermons . . . so let's don't have too many of them in THE PASTOR—but give us more discussions of techniques and methods and pastoral skills.

SUNDAY SCHOOL: NUMBERS

FRANK GULINELLO • *Methodist Church, Stoughton, Mass.*

As for the Sunday school, [Symposium, Nov.] I would like to register a protest—especially against those who are thinking merely of adding numbers to the roll.

Hardly anything has been said about the church's inability to care for great numbers because of the lack of teachers and lack of room space. Education en masse will hardly make religious education effective.

AMAZED AT "CAPTIVE RELIGION"

JOHN W. BAILEY • *Berwind, West Va.*

Having been lay leader of the Methodist (so-called) Union Church at Berwind, West Va., for the past twenty-seven years, I am utterly amazed at the article "Captive Religion." . . . [Dec.]

Our church building at Berwind is absolutely owned by the coal corporation but is completely and freely at the disposal of our church.

Any implication that the coal operators attempt to muzzle or control our church leaders is without foundation in fact.

Having lived in the Pocahontas Coal Fields all my life, I have no intimation of any exception to the above anywhere in the Pocahontas Coal Fields.

"CAPTIVE RELIGION" IS "NOT TYPICAL"

JAMES M. WYSOR • *Union Church, Berwind, W. Va.*

"Captive Religion," does not represent conditions obtaining in the Pocahontas Coal Fields. Whatever of local provocation may have inspired its writing, it is most unfortunate to publish an article of this kind as typical of all coal mining situations.

Having spent more than forty-five years in the Pocahontas Coal Fields, and within the bounds of the present Bluefield District, I know that I speak the truth:

No better equipped men in the ministry of our church can anywhere be found than some who have been under the appointment of the Holston Conference. For the past sixty years, Holston has supplied these coal fields with some of her very best.

Not one time has it ever come to my knowledge, or been intimated to me, that any captain of industry, directly or indirectly, has sought to influence the pulpit utterances or pastoral ministry of any Methodist preacher.

It would be distressing if the operators were indifferent to the spiritual needs of their employees. Instances have occured, no doubt, but the thinnest sheet of paper has two sides.

There are most certainly two sides to the so-called "Christian social order." I just recall five distinct efforts in our field on the part of coal operators, and leading church officials to provide recreational centers. Drunkenness, gambling, dancing, wild parties (in one case murder) led to the closing of these places.

We have one assembly camp in the fields, and are planning an enlarged adventure. The coal operators have given generous assistance, some of them even employing bus transportation for any of their young people to Scout camps and other approved playgrounds.

Some church buildings are owned by the coal companies. Perhaps all of them were built with their financial help. These buildings are as freely ours for all intent and purpose, as those in any rural or urban community.

Our church buildings, public schools, and high schools will compare favorably with those of any industrial community. And, finally, those companies which have done the most in providing church buildings are the ones that have the best homes for their employees, the best in sanitation, community interest, and recreational facilities.

Now, Mr. Editor, I am asking you to give the foregoing statement as prominent space in THE PASTOR as you gave to "Captive Religion."

I know Brother Mitchell personally, and have the highest regard for him. But I do not know his section of the coal fields. (He is located in the center of the Logan field. I have never preached in any church in his coal field, except in a funeral service in his own Nighbert Memorial Church. I do know, however, that the widow of the man we buried that day lives in a small coal camp some six miles out, where church facilities are almost nil. The coal company furnishes that widow her home, coal, lights and doctor service free of charge; and Brother Mitchell's church has furnished to that widow and her family free transportation to every Sunday and mid-week service since the day of her husband's death, (September, 1941.)

That is something else to think about: I do not know of a case in my 45 years in this field, where any widow has been required to give up the house in which she was living if and when her husband was killed in his work.

Personally, I have never considered it important to attempt innoculating twice-born folks with any special variety of "social gospel," "new world order," or "cultural etiquette." Church membership may be a "sedative"—even an opiate—but vital relationship with Jesus Christ is the one thing needful. Seek first His Kingdom and His righteousness, and all these things will be added.

MITCHELL'S REPLY

O. C. MITCHELL • *Nighbert Memorial Methodist Church, Logan, W. Va.*

TO MR. WYSOR:

I wish to thank you for your letter which was generous; according to your own nature. . . .

I shall ask the editor of THE PASTOR to publish your letter to him and the rest of the story concerning the widow who was killed in the mine and whom you use as an example of coal company kindness.

First, let me say that this truth applies everywhere; that the ownership of a church building by a coal company or any industrial group gives that owner the power to vote on the message and work of the pastor, and is therefore, an immoral and vicious power, even if it were never exercised. This I have tried to make clear in "Captive Religion."

That the exercise of such power, though you knew it present, has never come to your attention, is no proof at all that it is not [exercised]. The very fact that you come to the defense of the condition would seem to indicate an uneasiness about it.

You write concerning a woman whose husband was killed in the mine in this county. We have between fifty and one hundred every year in this county. Many more are maimed for life and many of them become the objects of charity. But the case to which you refer: Last year this dear widow attended a series of meetings in the coal company "Union" church in her community and became so troubled seeking the power to talk in unknown tongues that she was declared by the company physicians and others interested to be a fit subject for the [mental] hospital. The papers were prepared to send her. I intervened and she is still living in the house. I was asked to find a home for the two little daughters after the mother was committed. I suppose that this had no relationship to the housing shortage.

I remember One who announced that he was to preach good tidings to the poor and set at liberty those in captivity.

TO THE PASTOR:

I have communications from my dear friend Jim Wysor, in which he dissents from the point of view in "Captive Religion." I think his reply and his letter to you furnish quite a bit of evidence for the need of such an article being published.

I have received communications from twelve pastors, who are now or have been related to one of these captive churches, and the tone of all of them is that the condition is worse than I have pictured it. I expected to get more criticism than has come, and some of the approvals surprised me.

I can name instances, times and places, and people if it be necessary, to offer evidence of the truth of the conditions I picture. Furthermore, it will be a healthy thing for the Church to get a prod here and there on this problem. Once in my home county near Charleston, W. Va., the local trustees of the public school hired the teacher. He had to teach what they wanted taught—quite often. On one occasion an applicant was ask by the trustees (who believed the world flat), "Do you teach that the world is flat or round?" Said he, "I can teach her flat, round or square, just let me know the shape you want her taught." I feel like praying "Lord, lead us not into temptation."

PASTORAL WORK: EDITOR

ALFRED B. HAAS • *Drew Seminary, Madison, N. J.*

. . . Very glad to see Dr. Dicks on the staff.

"WHAT WE NEED MORE OF . . ." [Continued]

CHARLES S. CLARKSON • *Hillcrest Methodist Church, Wilmington, Del.*

I have read with interest the comments in "Your Right to Say It" on the article "What We Need More Of—Less Organization!" by Roger Ortmayer. At one time I would have been inclined to have agreed with the thesis that we need less organization in our church. Pragmatic experience, dealing with the stern realities of making the Gospel effective, over a period of eight years, has completely altered my viewpoint. My experience has been that we do not need less organization but we need the right kind of organization to utilize the interest and minister to the deep religious needs of our many age-groups in the churches today.

I have found that the organizations which are best organized in my churches have done the most creative and constructive work. The leader or superintendent of our Home Department at Oxford, Maryland, when she first read the literature about organizing a Home Department, said to herself and to me, "It can never be done." Yet she did gradually organize the Home Department as outlined, with five visitors. The Home Department grew to number 86 and become the largest one in the Peninsula Conference. The superintendent reversed her opinion concerning organization and became an ardent advocate of organization. This is just one example in my ministry where *the best organized department or group has functioned the best in the life of the church.*

Several factors influence the vitality of any organization: the leadership, primarily—an organization will be as strong as its leadership. But if a church has capable potential leaders the organization will provide them a medium through which to work.

Organization does not kill initiative and creativeness but can stimulate it. It is true we can have too much organization but my experience is that there are many churches neglecting certain age-groups, perhaps the young adult group, because there is no effective organization in the church which ministers to this group and utilizes their talents. The problem is not for the minister to do all the work—the problem is for the minister to find suitable leaders or help others find suitable leaders to man these organizations. There is potential leadership in every church not being used. It is true some members are doing too much church work, but if a church is constantly on the search for new leadership, *it can be discovered* even in the smallest churches. New leadership would also give life and vitality to many churches which suffer from the domination of the few.

It is not organization primarily, which causes the downfall of an institution but the quality of leadership. We could have too much organization it is true, but I do not believe the Methodist Church has reached the "saturation" point. The results of Whitefield's preaching were largely lost because of the lack of organization to perpetuate the results; the results of John Wesley's preaching lives today because of his genius for organization. The Methodist Church is not likely to forget that fact.

A Portable Library

The pastor of St. Paul's Methodist Church, Long Island, N. Y., discusses a way of enriching one's life by storing up quotable poems and passages of scripture in one's mental library.

"DICK" SHEPPARD, greatly loved dean of Canterbury and rector of St. Martin-in-the-Fields, London, carried during his all too brief life incredible burdens of unhappiness and heavy responsibility; yet he was always keenly and vibrantly alive. His exuberant faith and winsome vitality were contagious. His biographer, Ellis Roberts, says of him:

"That stream of unceasing refreshment, of life giving strength (which always flowed from him) depended for its powers on deep hidden springs, on its renewal from the melted snows of lonely and distant heights of the spirit."

Sheppard's secret was the lonely distant heights of the spirit to which he went for renewal.

The sense of frustration, futility, and spiritual impoverishment that pervades so much of life today results partly from our being out of touch with any inward and distant heights of the spirit.

How impoverished I am came home to me one night not long ago when I vainly tried to get to sleep. Counting sheep never works with me, so I tried poetry, only to find that I knew the first two lines of more poems than I ever imagined, without being able to finish any of them. Abandoning this I turned to scripture. The twenty-third Psalm I finished, and stumbled rather badly through two others; finally I gave the whole thing up in disgust that my mind was so empty of the great inspirations of man's life.

What a resource it would be if we were mentally equipped with great words, the noble phrases, the most inspired lines that men have ever written out of the full experience of life! If we had them, not in a book somewhere, but as part of the spiritual furniture of our minds! This was heightened for me by recalling an item, in the newspaper, reporting how G. B. Stern had found his library completely destroyed by German bombing. He told of the depression he felt upon realizing that never again would he browse through the books he loved so much. They were all gone, save what he carried in his own memory. The mind will not hold all that a library contains, but in a sense no one possesses these spiritual resources until he has put them within himself. For we are *personally* equipped with just what is in our minds. Think what it could mean to make a part of ourselves the spiritual resources that have been the richest part of the life of man.

For one thing there would come the steadying influence of great words remembered in a time of need. For instance, in a tempestuous world where spirits rise and fall like a barometer in response to the latest headlines, how many people *know* the twenty-seventh Psalm:

The Lord is my light and my salvation;
Whom shall I fear?
The Lord is the strength of my life;
Of whom shall I be afraid?

For in the day of trouble he will keep me secretly in his pavilion:
In the covert of his tabernacle will he hide me.

Though a host should encamp against me,
My heart shall not fear:
Though war should rise against me,
Even then will I be confident.

Or how many are there who have for many months been dwelling in constant dread of the news of death?—do they *possess* the one hundred and thirty-ninth Psalm?

Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.

A sustaining strength belongs to a person with that inside of his mind.

But the words of power and life are not confined within the covers of the Bible. They are in great poetry that represents the deepest spiritual experience of mankind. Here, for example, is a person, who in some midnight hour when sleep is far off, wrestles with bafflement, discouragement, temptation, fearing the things he is doing. Is there anything he can summon in that darkness to steady his soul?

Lead kindly light, amid th' encircling gloom,
Lead thou me on!
The night is dark, and I am far from home;

By ROBERT E. LUCCOCK

Lead thou me on.
Keep Thou my feet; I do not ask to see
The distant scene—
One step enough for me.

So long Thy power hath blessed me, sure it still,
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone.

That has been a great light in the darkness for many whose lives were under seige by evil circumstance. Not because it was in the hymnal, but because they had it inside of them.

Or here is a person who feels lonely and forsaken; life has dealt harshly with him.

There's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal,
Is most wonderfully kind.

Perhaps comfort will come from these lines by Christina Rossetti who was denied the love her heart had sought:

I take my heart in my hand—
I shall not die, but live—
Before Thy face I stand;
I, for Thou callest such:
All that I have I bring,
All that I am I give,
Smile Thou, and I shall sing,
But shall not question much.

It helps to have things like these flowing through us—"melted snows from lonely and distant heights of the spirit."

Then, not only is there a steadying influence, but the whole experience of life can be vastly enriched. And how many experiences we have day after day that seem to call for something more, some finer expression, than we can give to them. George F. Reynolds has recently written in an article called "Education for the Emotions":

"Most of us in heart-scarring situations are tongue-tied and self-conscious. We see, for instance, those we love going off to we know not what dangers, and all we can say is, like James Whitcomb Riley's old farmer, 'Well, goodbye, Jim, take keer of yourself.' But even a single poem like that said to ourselves helps, and if we know some farewell touched more deeply with poetry or imagination, it gives all the greater relief and more abiding comfort, something, for instance, like Romeo's 'Sleep dwell upon thine eyes, peace in thy breast,' or the great benediction in Numbers:

The Lord bless thee and keep thee;
The Lord make his face to shine upon thee, and be gracious unto thee;
The Lord lift up his countenance upon thee, and give thee peace.

This is not, of course, to suggest that we should go around spouting these passages; our lives are not lived on levels which make them suitable, but only to say that even to have them in our minds brings some relief in situations otherwise too much for us."

Through such acquaintance with the great outpouring of men's souls, sorrow is lessened, happiness is increased.

I recall an evening in the Green Mountains when a flaming sunset filled the sky with a symphony of color and fire. Coming up from the pine forest to the mountain-top from which I beheld the glories of the sunset drifted the evening hymns of hermit thrush and veery. Such beauty for the eye and ear and soul was more than my heart could contain, until some words of Bliss Carman came up out of my mind:

I took a day to search for God
And found him not. But as I trod
By rocky ledge, through woods untamed,
Just where one scarlet lily flamed,
I saw His footprint in the sod.

Then suddenly, all unaware,
Far off in the deep shadows, where
A solitary hermit thrush
Sang through the holy twilight hush—
I heard His voice upon the air.

Knowing those lines and bringing them to mind in the presence of such beauty made the hour vastly richer.

Further illustrations crowd the mind. Wordsworth, Tennyson, Longfellow, offer numberless selections worthy of memory, depending upon personal interest. Poets of our own time, Robert Frost, Edna St. Vincent Millay, Housman, Masefield, have written much that we should treasure and inwardly possess.

Wherever they are found, these are the great resources of the spirit. To add new ones each week to our mental libraries is not only fun, it is to prepare ourselves against the sleepless nights, the waiting hours in a hospital bed, the anxious hours before the coming of good or bad news. Likewise it will equip us to experience fully the joys and sorrows, the longings and hopes that life brings—because we see them against eternal backgrounds. Such resources fill the cup of life to overflowing.

on theory & practice

The Movable

The rector of Christ Church (Episcopal) of Lexington, Ky., discusses two aspects of the problem of changing pastorates: 1) how to prepare for one's successor; 2) how to "take hold" in one's new pastorate. This article is a condensed version of a paper which he read before a study group of ministers. "Some pastors will object," Mr. Kennedy says, "because this article does not deal with the transition from small pastorate to small pastorate, or from large parish to large parish. But in essence, the routine is the same. All of the busyness about activities and organizations was a means of initiating interest—the end aim being a deepening of the spiritual life of the people."

WHEN a church receives a new pastor there is a period of adjustment which the church must make to conform to the ideas and programs of its new leader. This period is often difficult both for the church and the pastor. There should be such perfect accord that the church may go forward uninterruptedly under its new leadership. Since this article is meant to be an exploration, I shall go into the files.

Here is a situation where a minister after a pastorate of five and a half years, moved from one parish to another. This records what he did to prepare the parish for his leaving, and what he did to increase the tempo of his new parish.

After much prayer, the minister decided to leave his parish and this he did as quickly as possible, knowing that no matter how beloved the pastor had been, the church should begin immediately to look forward to finding a new pastor, who would be as good or better than the old one. He left with a good conscience; for the battles had been fought and won, and the parish was well organized and established to carry on under new leadership. He tried to pave the way for his successor by informing the congregation about how to proceed to obtain a new pastor and how he should be welcomed by an attitude of co-operation and allegiance when he came.

The pulpit committee appointed by the board asked him for advice about the man they should call. After consultation with the one next in authority, he made three recommendations in writing. He answered questions concerning each man, but left the investigation and choice strictly up to the committee and the board. He called attention to the law and the procedure to follow in selecting a pastor but left the choice strictly to them. Just before leaving he assured them of his continuing interest and prayers, and gave each a final blessing. By letter, prayers and personal visits, in a few instances, he prepared to minister to them until the new pastor came. He destroyed all of his intimate pastoral records, but was prepared to give information to the new minister as desired or needed.

He called together the executive group of each organization and helped it "carry on" while they were temporarily without a pastor.

He brought every record up to the minute for accuracy so that the new minister would know the actual number on the parish roll, which were active, inactive, out of town, prospects good and bad, and those ready for baptism or full church membership. His card index system was the result of untiring labor for years.

The church register was checked to see that every entry had been correctly made and properly indexed, including the section for communicants and their history, so far as the information was available. He kept a record of the church services conducted during his stay.

He endeavored, so the report explains, to leave the parish so that there would never be any grounds for his successor to say, "The records are abominable, the organizations are deplorable, the pastoral work was nil."

As this minister approached the new parish, he found problems which had to be solved at once. His policy would be to do what he felt would be for the good of the whole parish, and do it calmly and without apology, giving reasons for his decisions. But first of all, it was necessary to know the people in order to decide how to handle each situation as it arose.

His first step was to get acquainted. Before the new parsonage was bought and the family was installed therein the pastor had a month in which he evolved a plan to increase acquaintance and activity in the congregation, starting with the official members.

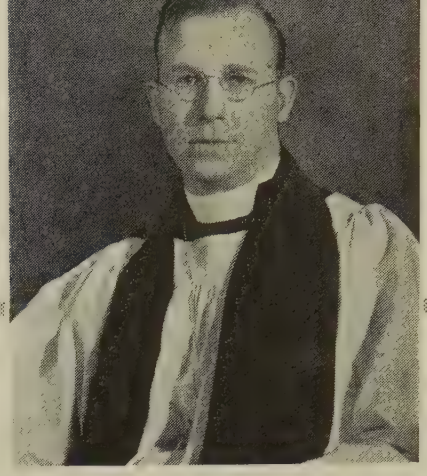
A series of daily breakfasts was arranged for the men. Saturday was a golfers' luncheon. Each meal was a dutch treat. Groups were methodically formed with a view to enlisting indifferent and inactive persons. Those listless ones became more active and "prospects" were discovered.

In addition to the breakfasts and luncheons, dinner parties were held in homes. Several large groups got together; for example, on a Sunday afternoon families enjoyed a picnic. As a result of these activities the pastor had learned by the end of the month the names, faces and items of interest of about four hundred of his new parishioners. Afternoons were spent in calling on the sick, shut-ins and others in need of pastoral attention.

With all this information, and with all the church records before him, the pastor during his second month, while on vacation, planned after consultation with the staff and heads of all the organizations, his program for the year ahead. I find it all summarized in the report, which I quote:

Clergy

By JAMES W. KENNEDY



"The women's work is in good shape; the church building is adequate, but it needs a new pipe organ, a chapel and several memorial windows; the parish house, including an old brick house adjoining as an annex, is inadequate—needs enlarging on space already available and owned by the parish next door; the church school is small and in need of reorganization and an injection of new life; the young people's group needs the same thing; there is no men's work of any kind, nor anything for young married couples to do specifically, nor for the in-between group of married persons no longer so young and not yet very old; the most tragic discovery is an almost complete neglect of the men and women in the service of their country; the records are all right as far as they go, but there is no prospect list at all and the old parish register is incomplete; the staff is almost adequate with only an assistant minister and a private secretary needed; and lastly, there has been very little dealing with the student work at the large state university, a few blocks away [which work is], certainly on the campus."

The young people needed attention badly. The pastor worked with his excellent director of Christian education, with the officers, and with the counselor. The meetings were made more attractive; the word "service" was discovered and applied; many inactive members were rounded up, summer meetings at country homes brought out twenty-five to thirty each Sunday; a Bible class was started, and the teen-age group was brought to life. Incidentally, if the reader is interested in further details, let me know and I'll gladly give them.

The church school was next in line, and money was appropriated for utilizing the space in the annex, and for making the surroundings more attractive.

A special training program was planned for the teachers and officers before the opening of the fall term. The entire church school group went to a neighboring boarding school before its regular term began, and spent a week-end considering the general and specific aims of Christian education and how to apply them through their courses; and in learning more about public and private worship and what was expected of them.

The men came for attention next, not to organize them into a club, but to give them a job regarding the servicemen and women some of whom were already coming back. They met and worked out a partnership idea, which, in brief, included adopting one or more of the men in the service, writing each one once a month, praying for them at the monthly Communion Service and otherwise preparing to receive them on their return.

The men's Bible class was reorganized so that there might be a group which the returning servicemen might wish to join.

The Boy Scouts, the Girl Scouts, the choir, were all rehabilitated and strengthened. College student work on the campus was revived.

The private secretary assisted in bringing all the records up to the minute so that the pastor had at his fingertips information about newcomers, prospects, visitors. The ushers were trained to give strangers a welcome and introduce them. On Monday the pastor wrote each newcomer a note of welcome, and turned the name over to the hospitality chairman for further attention.

The old multigraphed bulletin was replaced by a more attractive one printed in colors. This man believed that the church is often judged by the literature it puts out.

The financial structure was analyzed thoroughly until fully under stood. All of the investments (there were endowments totalling $400,000), the method of raising money and of collecting pledges, the special offerings and projects, all were scrutinized and evaluated. He discovered many things: some $10,000 more was being spent each year than was shown in the budget; the average parishioner gave very little because of the large endowment; the amount of money pledged and the number of pledges were far below the giving potential of the parish. He had a chance to organize a thorough every-member canvass from which he expected to gain at least 30 per cent to 40 per cent increase in giving. The new budget included all the hidden items and gave as complete and honest an explanation of each item as possible, with an analysis of the pledging and a full accounting of the expected income, including the increase from endowments. A yearbook was prepared as the single piece of canvass literature to give the whole story attractively and succinctly. The record does not go far enough to state the results of this canvass.

This pastor's sermon themes at first dealt with fundamental Christian doctrines; and also some of the things he expected from his congregation as members of the Christian fellowship. Above all, he tried to keep the vision of Christ unobscured.

The record ends after four months, but it is clear he has already laid firm hold upon the parish as a whole. Two mistakes he made in the very beginning. One was the giving of a "very busy man" appearance to an elderly visitor who resented it—the other was a speech given to a civic club which was not exactly dignified as indicated by the title "Stinkers."

With such a beginning, however, and with God's help, the difficulties which come will but furnish ever new opportunities to grow.

The Fountain

TO DISCOVER MAN'S VALUE . . .

The value of a man is not in his skin, that we should touch him.

—Thoreau, in *Walden.*

ETHICS AND CREEDS

There are good people who cry out against theology and creed because they fail to see them in the Gospels. They regard theology as an excrescence upon religion, marring the "simplicity" of the Gospel story. But only those who do not think could speak of "the simplicity of the Gospels." To the thoughtful they bristle with questions demanding answers. For example, take our Lord's saying, *Come unto me . . . and I will give you rest,* and think what they mean. Who was the speaker? Is He alive now or dead? Was He speaking to His contemporaries or to us as well? Ignore such questions, and you treat the Gospel as only a surpassingly beautiful biography of a uniquely noble man. But the first recorded creed was spoken by St. Peter, *Thou art the Christ, the Son of the living God.* All Catholic theology is a following-out of that brief confession to its profound implications. On that creed or confession, our Lord said that He would build His Ekklesia. Christians who seek to uphold the ethical teaching of the Gospels detached from a theological basis evade the question *Who say ye that I am?*

—H. Burn-Murdoch, in *Church, Continuity and Unity* (Cambridge Univ. Press).

THINGS EXCELLENT

All things excellent are as difficult as they are rare.

—Spinoza, in *The Ethics.*

BIGOTRY AND OUR HEATHENISM

In a visit to America a few years ago "Tay Pay" O'Connor was entertained at a luncheon given in his honor. As soup was giving way to roast mallard, the host asked, "How is Ireland?"

"Oh, Ireland's in a divil of a way."

"How is that?"

O'Connor mapped out with his finger an imaginary Ireland on the tablecloth, and said: "Well, you see, down here we have the Catholics, and up here we have the Protestants, and they're at each other's throats all the time . . . I often wish they were all haythen, so they could live together like Christians."

—G. Ray Jordan, in *The Supreme Possession* (Abingdon-Cokesbury).

PRAYER'S LIMITS

In the words of Aquinas, it is legitimate for us to pray for anything which it is legitimate for us to desire. There are some things that nobody has the right to desire—such as the fruits of crime or wrong-doing. Other things may be legitimately desired by people on one level of spiritual development, but should not be desired (and indeed cease to be desired) by those on another, higher level.

—Kabir.

MANNERS OR JUSTICE?

The fact that we are pastors of "respectable" churches and congregations is apt to lend us to a one-sidedness in assessing the right and wrong of any controversy between social groups. The leaders of the underprivileged may not please us, and we will be tempted to reject their pleas for justice because we do not like their manners. We must learn to hear a man on the specific point at issue. It is easy to disregard the justice of a labor leader's arguments because we know that he drinks a glass of whisky now and then. We must learn that a man may be wrong on whisky but right on hours and pay in a textile plant. Hitler and Mussolini were both total abstainers, but this fact does not lead us to accept their judgment on social matters.

—Rockwell C. Smith, in *The Church in Our Town* (Abingdon-Cokesbury).

AGE OF THE APOSTLES

The twentieth century is recapitulating the age of the apostles. Historians of missions speak commonly of the Older and the Younger Churches. The Younger Churches are closer in outlook to the first century than to the sixteenth or even eighteenth. What does the age of religious wars or of Catholic-Protestant persecutions mean to them? They can understand, on the basis of the miracle of their own creation, the epistles of St. Paul. They can scarcely understand the literature of Christian schisms which still fashions the thinking of the older Church groups.

—Theodore O. Wedel, in *The Coming Great Church* (Macmillan).

IMPROPER USAGE

Nowadays we spell "Apostle" with a capital letter, and treat it as a title. It is worth while to notice that in the Gospels it is a description rather than a title. It means, of course, one who is sent forth, and is closely equivalent to "missionary."

—H. Burn-Murdoch, in *Church, Continuity and Unity* (Cambridge Univ. Press).

FEAR, THE ALLY OF FAITH!

CHR. We have not now above two miles further to go thereon. But let us return to our matter.

Now, the ignorant know not that such convictions as tend to put them in fear, are for their good, and therefore they seek to stifle them.

HOPE. How do they seek to stifle them?

CHR. 1. They think that those fears are wrought by the devil, (though indeed they are wrought of God), and thinking so, they resist them, as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their faith; when, alas for them, poor men that they are, they have none at all; and therefore they harden their hearts against them. 3. They presume they ought not to fear, and therefore, in despite of them, wax presumptuously confident. 4. They see that those fears tend to take away from them their pitiful old self-holiness, and therefore they resist them with all their might.

—Conversation between Christian and Hope in Bunyan's *Pilgrim's Progress.*

WOULD BETTER SERMONS HELP?

A man went to see his physician for advice as to how to be cured of the habit of snoring.

"Does your snoring disturb your wife?" asked the M.D.

"Does it disturb my wife?" echoed the patient. "Why, it disturbs the whole congregation."

—*The Southwestern Episcopalian.*

PATH TO PERFECTION

There is no one in the world who cannot arrive without difficulty at the most eminent perfection by fulfilling with love obscure and common duties.

—J. P. deCaussade.

LAYMAN'S DAY ILLUSTRATION

Some layman wrote an article recently in which he insisted that there was hardly anything in the average service on Sunday that he could use on Monday. Why talk nonsense? If the minister had framed no other word than God, and had pronounced it only once, there would have been enough to keep that layman busy all week! He might not even have had time to write his article!

—Paul Scherer, in *Event in Eternity* (Harper).

WAY TO UNDERSTANDING

"What is the ultimate teaching of Buddhism?"

"You won't understand it until you have it."

—Shih-t'ou.

TAINT OF ADAM

In dealing with immorality and criminality it is well to bear in mind that, as several writers have stressed, we are all of us born criminals in the sense that we are extensively endowed with impulses which, if unchecked, lead to anti-social conduct. This is no doubt the element of truth in the doctrine of original sin. We have only to be put in charge for a short time of a young child of, say, from two to four years old to realize that if left to itself it would soon make havoc of any civilized environment, probably ending in its own destruction, or at least in considerable self-injury.

—J. C. Flugel, in *Man, Morals and Society* (International Universities Press).

A QUESTION OF PERSPECTIVE

The sermon is exaggerated in many Protestant services, absorbing the chief interest of the preacher, who neglects everything else to prepare it, and of the congregation, who scamper indifferently over the "opening exercises." Placing the pulpit in the center of a lecture platform and judging a minister solely by his pulpit style may distort the perspective of objective worship. When a minister trains the spotlight on himself as the main show, he yields to the subtle temptation of the ego to appeal to popularity. He is then on the way to saying what the people want to hear rather than the prophetic truth as fearlessly as Amos uttered divine commands. No matter how frenzied the oratory or soothing the words that comfort the people in careless ways, the pulpit has betrayed its function.

—Paul E. Johnson, in *Psychology of Religion* (Abingdon-Cokesbury).

RURAL AMERICA AND PROTESTANTISM

Rural churches are dominantly Protestant; only 20 per cent of all Roman Catholics live in the country or in small towns. West from Wisconsin through the Dakotas the various Lutheran synods have strong, in many cases dominant, rural influence. But for the most part the great masses of America are members of the evangelical churches. Methodists, Baptists, and Presbyterians are found all over the United States; Congregational-Christian churches are the chief religious influence in rural New England; the Disciples of Christ are a power in the Middle West; Mennonites give their characteristic touch to rural Kansas.

—Rockwell C. Smith, in *The Church in Our Town* (Abingdon-Cokesbury).

THE TWO CITIES

The city of God is made by the love of God pushed to the contempt of self; the earthly city, by the love of self pushed to the contempt of God.

—St. Augustine.

THE AGE OF NOISE

The twentieth century is, among other things, the Age of Noise. Physical noise, mental noise and noise of desire—we hold history's record for all of them. And no wonder; for all the resources of our almost miraculous technology have been thrown into the current assault against silence. That most popular and influential of all recent inventions, the radio, is nothing but a conduit through which pre-fabricated din can flow into our homes. And this din goes far deeper, of course, than the ear-drums. It penetrates the mind, filling it with a babel of distractions—news items, mutually irrelevant bits of information, blasts of corybantic or sentimental music, continually repeated doses of drama that bring no catharsis, but merely create a craving for daily or even hourly emotional enemas. And where, as in most countries, the broadcasting stations support themselves by selling time to advertisers, the noise is carried from the ears, through the realms of phantasy, knowledge and feeling to the ego's central core of wish and desire. Spoken or printed, broadcast over the ether or on wood pulp, all advertising copy has but one purpose—to prevent the will from ever achieving silence.

—Aldous Huxley, in *The Perennial Philosophy* (Harper).

HUMAN LIFE AND CRISES

The saint is one who knows that every moment of our human life is a moment of crisis; for at every moment we are called upon to make an all-important decision—to choose between the way that leads to death and spiritual darkness and the way that leads towards light and life; between interests exclusively temporal and the eternal order; between our personal will, or the will of some projection of our personality, and the will of God.

—Bhagavad Gita.

FLUNKEY'S CONCEPTION

To the flunkey no man can be great, because the flunkey has his own flunkey conception of greatness.

—Leo Tolstoy, in *War and Peace.*

REVIEWS

Evangelistic Preaching

THE SUPREME POSSESSION, by G. Ray Jordan. Abingdon-Cokesbury Press, 187 pp., $1.50.

Books on evangelism abound. In a steady stream they come from the publishers, affirming the importance, outlining programs and methods, exhorting to continuance in what every working pastor knows is the imperative for keeping churches alive and Christians vital. So many of them give with slight variations the techniques which have been tried and the urgings which ministers already feel. The exhortations to evangelism and evangelistic preaching have become almost monotonous and wearisome.

G. Ray Jordan

Dr. Jordan has shown us a more excellent way. He exhibits evangelistic preaching at its best. He maintains that evangelism is not outgrown. His thesis is: "Evangelism is the very heart of Christianity. When we abandon evangelism, we lose the gospel itself, for evangelism is the gospel proclaimed and lived."

The breadth of this definition shows the bigness of this little book. The author has a gospel for the whole man, for every life. The objective is to possess and be possessed by Christ. The sermons fit the minds of people as they are. Familiar texts are used with unhackneyed treatments to show their relevance to life as it is. The old stock themes, such as regeneration, forgiveness, repentance, conversion, endurance, are treated with forcefulness and freshness, illustrated by most striking experiences from a rich pastoral service and wide reading. The paragraphs are short, the sentences crisp, the divisions of the sermons do not show the bones but do reveal movement. Supreme artistry in homiletics is exhibited without exhibitionism.

There are appeals to the intellect as the preacher deals with science and religion and how to live when theologically confused. He meets these problems by a demand for clear thinking but declares that the solution will come through honest living. There are resources for living in Him. One of his striking sermons demands that Christians show a life that will recommend their religion. That religion is reproductive when it is vital is asserted on nearly every page, and illustrated by many examples. A program of evangelism, which is underscored in one sentence and emphasized in every chapter. is put in this way: *We must take Christ out of the church into the world.*

For our present evangelistic effort in Methodism this is a book of patterns and source material of great worth. —***Richard L. Shipley.***

REVIEWERS

Hildebrand, Carroll DeWitt, professor of philosophy, DePauw University, Greencastle, Ind.

Kepler, Thomas S., professor of philosophy, Lawrence College, Appleton, Wis.

Leith, John H., pastor, Second Presbyterian Church, Nashville, Tenn.

Marshall, R. P., pastor, First Methodist Church, Brooksville, Fla.

Shipley, Richard L., pastor, West Baltimore Methodist Church, Baltimore, Md.

Whitley, Vesta, formerly editorial assistant of THE PASTOR and now member of the staff of The Methodist Publishing House, Nashville, Tenn.

On the Duty of Man

A MASQUE OF REASON, *by Robert Frost. Henry Holt & Co., 23 pp., $2.*

This poem, in addition to showing again the author's poetic ability, speaks very well indeed for his honesty and courage; for in it Mr. Frost upholds one of the most unpopular doctrines of our time: that reason has limits.

A Masque of Reason is a poetic drama occurring some years after Job's trials as recorded in the Bible. The characters are God, Job, Job's wife (here called Thyatira), and the Devil. The initial action of the drama is God's. He has come, he says, to thank Job for the way he helped him

> *Establish once for all the principle*
> *There's no connection man can reason out*
> *Between his just deserts and what he gets.*

But the delayed thanks are not enough for Job who, in the years that have intervened, has been thinking about his undeserved sufferings and wondering what God's reason could have been; for he is sure God had one. Perhaps in his doubts, Job has been influenced by the appropriately named Thyatira (remember the church which John the Apocalyptist writes about) who makes no demands of her religion save that it be progressive and reasonable. At any rate, Job is "reduced" (the word is his own, and a good one it seems) to asking God for a reason:

> *Now after all these years You might indulge me.*
> *Why did You hurt me so? I am reduced*
> *To asking flatly for a reason—outright.*

After evading Job's question as long as he can, God reluctantly confesses:

> *I was just showing off to the Devil, Job,*
> *As is set forth in chapters One and Two.*

With this answer, Job's faith is once again put to a severe test, but he meets it, as he did in the *Book of Job*, in the manner of a devoutly religious man. In the Biblical version, Job, while maintaining his innocence, dismisses

his "comforters" by a single declaration of faith: *Though he slay me, yet will I trust in him.* In *A Masque of Reason,* Job's answer is still one of implicit faith, a faith that is not subject to intellectual reasoning. If it were, he would have none, for he admits that he is confused and that he does not understand. He says,

I expected more
Than I could understand and what I get
Is almost less than I can understand.
But I don't mind. Let's leave it as it stood.
The point was it was none of my concern.
I stick to that. But talk about confusion!
How is that for a mix-up, Thyatira?
Yet I suppose what seems to us confusion
Is not confusion, but the form of forms.

This is the answer of faith, not reason. Job still doesn't understand, but he has a sort of rare generosity—unknown to the scientific religionists—which makes him willing to grant to the Almighty his omniscience.

Mr. Frost has presented in this drama a sharp attack on those who have tried to subject life to laws of logic; who have not understood that some things have "to seem unmeaning to have meaning"; who have wanted religion to keep step with science, to *progress,* forgetting—or not knowing—that God's "forte" is truth, and truth does not change.

Against this tendency, *A Masque of Reason* speaks eloquently. True, the tendency is a constant threat to all; even Job gets "tripped up," if I may give a symbolic interpretation to "the tendency" which is physically represented in the play. It is described by the stage directions as "a long, long narrow strip of middle-aisle church carpet, sisal hemp." It is worked by hands off stage. Toward the end of the play, the Devil gets on the tendency, confusing Thyatira by the fact that he seems to be leaving yet takes no steps. Job explains it:

He's on that tendency that like the Gulf Stream,
Only of sand not water, runs through here.
It has a rate distinctly different
From the surrounding desert; just today
I stumbled over it and got tripped up.

If the tendency is like a Gulf Stream of *sand,* it's impressive certainly, but deceptively so; just as deceptive is the religion of reason. Job escapes the tendency, but Thyatira is hopelessly enmeshed. For her, unless life is progressive, it has no value. She quotes Job as saying that there's no chance for earth's becoming an easier place in which to live. To this Thyatira's opinion is that

It might as well
Be Heaven at once and have it over with.

It is a familiar verdict, one far removed from Job's faith in "the form of forms" even though he does not understand it. It is also far removed from another ancient warning to which our Thyatiras might give at least a passing thought: *Fear God and keep his commandments: for this is the whole duty of man.*

That, of course, is from the Old Testament which the progressives say we have outgrown. Mr. Frost, I believe, is among those who think otherwise.—***Vesta Whitley.***

Huxley's Guide to the Mystics

THE PERENNIAL PHILOSOPHY, *by Aldous Huxley. Harper and Brothers, 312 pp., $3.*

Mr. Huxley offers the reader a religious anthology with explanatory comments under the caption *The Perennial Philosophy,* by which he means the universal fact of the spiritual ideal of mankind. His selection of subject-matter is guided by what he understands to be the distinction between inspired writing, the product of immediate insight into ultimate reality, and those writings which are mediate and secondary because their authority is derived from the inspired writings upon which they build.

Philosophers and men of letters seldom meet the conditions of "direct spiritual knowledge," according to Mr. Huxley. Careful perusal of the names of those from whose writings selections are made by the author would seem to refute this assertion. In fact, the sources consulted by Mr. Huxley are said to represent "the perennial philosophers" (p. 65). It turns out that it is not philosophers and men of letters as such but only those who do not meet the conditions of "direct spiritual knowledge" who are precluded from this anthology. Pantheistic mysticism seems often to be the criterion for the perennial philosophy.

Moreover, the personal comments of the author throughout the book impel the reader to conclude that the services of the professional philosopher would have greatly improved the manuscript. Something more than historical and psychological descriptions are needed to bring understanding into this anthology. The work of the philosopher of religion is necessary to make the perennial philosophy available in a clear and coherent view of religious ideas. The mysticism of East and West are, in many respects, fundamentally unalike. The same may be said of the diversities of metaphysical and theological speculation. Yet, these appear side by side as though all point to a coherent view of ultimate reality.

The Perennial Philosophy makes available the words of many of the world's great spiritual teachers. Teachings concerning such important religious ideas as God, man, the world, immortality, freedom, the soul, spirituality, love, prayer, truth, faith, hope, grace, good, evil, time, eternity, salvation, meditation, pain and suffering, morality, mysticism, ritual, symbolism, incarnation, sacraments, discipline, and social action constitute the selections included in the anthology. At a time when civilization has divested itself so largely of spiritual orientation, any writer who calls attention to the relevance of moral and religious values in a creative and intelligent manner deserves a considered hearing. At the end of the volume is a bibliography for wide reading concerning the faiths of mankind. It is a valuable guide to the study of religious mysticism.—***Carroll DeWitt Hildebrand.***

Church of the Future

THE COMING GREAT CHURCH, *by Theodore O. Wedel. The Macmillan Company, 158 pp., $2.*

After reading this book I thought of two New Testament figures, neither a Christian: Herod Agrippa and Gamaliel. Like Agrippa after hearing Paul's story, I felt about Dr. Wedel's thesis: "Dr. Wedel, you *almost* persuade me!" And like Gamaliel when he advised his fellow Jews about the Christian movement, I felt about "The Coming Great Church," "If it be of God, ye cannot overthrow it!"

I have been deeply concerned with the ecumenicity of the Church, and have thrown my prayers and sermons and magazine articles into its support, so, naturally, this book has a deep appeal for me. I have also had a strong leaning in my own religious yearnings toward Quaker piety with its non-liturgical individualistic authoritarianism; yet in reading Dr. Wedel's evaluation of the community worth of liturgy I must confess that it awoke within me a strange nostalgia for such a deep community symbolism.

The author of this book was reared in the Mennonite faith until his late teens, when he was thrown into the atmosphere of the Anglican Church; in this latter church he is now a minister, a canon in the Washington Cathedral, Washington, D. C., and warden of the College of Preachers. Earlier he was an instructor at Yale, and professor of English and Biography at Carleton College. Since 1929 he has been an ordained minister of the Episcopal Church. Out of this varied background of interests and training, he has a unique authority to write on *The Coming Great Church.*

In an age in which secularism is corporate, the Protestant churches must become "catholic" or perish, if religion is to contend with secularism. The norm for the "Great Church" is in the Anglican Church, which has tried to combine a Roman Catholic foundation of order and liturgy with evangelical faith and congregational brotherhood.

Our younger churches are nearer to first century Christianity than to sixteenth century or eighteenth century Christianity; yet so many of the younger churches lack the corporate relationship to the Church as a catholic body—they are "churches." The Roman Catholic Church leaves us a unique heritage in giving us a sense that the worshiper belongs to a corporate body—the Church—which transcends space and time; yet wherein the Catholic Church lacks a stress on Bible reading, the sermon, a confession of faith, and a parish fellowship, the evangelical Protestant Church stresses such factors.

The Anglican Church in this dialectic of *thesis* (Catholic Church) and *antithesis* (Evangelical Protestant Church) gives to the ecumenical mind the necessary *synthesis.* (This dialectic illustration is mine and not Dr. Wedel's; but it seems to illustrate what he has in mind.)

The "Coming Great Church" will be characterized by ecumenicity; by liturgy in which the Holy Supper will be seen as "a symbolic *act* which is imbued with the *presence* of the redemptive *act*"; by a return to orthodoxy in which the Bible will be read *in* Faith as a community book where God and not man is the chief actor; by an *esprit* in which the Church becomes a "colony of heaven" where the Holy Spirit is a corporate possession, a power which gives an individual transcendence over himself.

While Dr. Wedel places the Anglican norm as the basis for the "Coming Great Church," he does not flaunt it with arrogance. I like the spirit in which the whole book is written; and so will you. What he suggests here as the basis of ecumenicity is certainly something worth reaching toward—even though it may exceed our grasp; but you will remember that Browning said that about Heaven! And if the Church *is* a "colony of heaven" on earth, it *is* worth reaching for!—***Thomas S. Kepler.***

Theology in the Layman's Terms

THE LIGHT OF FAITH, *by Andrew W. Palmer. Macmillan Company, 156 pp., $1.75.*

This volume, which carries the subtitle "An Outline of Religious Thought for Laymen," is written for the man who is disturbed about his faith. Its purpose is to give the thoughtful layman a forthright interpretation of Christian doctrine.

The book is written from the vantage point of the author's forty years experience as a minister and deals succinctly with most of the religious questions that vex modern man. Few will read the book without finding that the author deals effectively with questions raised. The answers that Dr. Palmer gives are the conclusions which he has personally found to be most satisfactory. Especially commendable are the simplicity and frankness with which he states his case. He writes "without any silent reservations, hidden inhibitions or outside control." The author eschews the technical language of theology and with good success puts theology in the language of the market place.

Dr. Palmer does not seek unqualified endorsement for the theology of the book, but he does hope to challenge men to write their own creeds. He should succeed in this purpose. Many will find fresh insight into Christian faith from a reading of this book. Two criticisms are in order, however. First, in his attempt to make Christian faith palatable to modern man, this reviewer feels that some of the distinctive aspects of the faith have been neglected. There is also a lack of appreciation for classic Christianity. In particular, the author fails to appreciate the relevance which neo-orthodox theologians are finding in the Reformation for the present day.—***John H. Leith.***

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Sermons from England's Master Preacher

EXPERIENCE WORKETH HOPE, *by Arthur John Gossip. Charles Scribner's Sons, 200 pp., $2.*

To those of us who have awaited another book of sermons from the master preacher of England, this volume comes as both a great event and disappointment. Dr. Gossip excels in the use of a certain informal style which is at once easy and exceedingly difficult. It is easy to read and difficult to write. He can twist the heartstrings without the use of familiar cliches or extravagant language. His earlier works were masterpieces of poetical prose and warmhearted gospel; this book lacks none of the latter, but is deficient in the former.

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That is good writing, and the would-be sermonizer would do well to study the style of this master of the art, not that he might imitate it, but that he might grasp the secret of its charm.

But the language of these sermons is not their only excellence. Here are messages addressed to the hearts of people. There is one, entitled after the English manner of using long subjects, "Some Blessed Certainties in an Unstable World." Now an American preacher might have called it simply, "Some Things I Know," but by doing so he would have missed the full implication of the message. It is directed to men and women who live in "an unstable world." There you have it. Not a brash *credo*, but a solemn certainty in the face of acknowledged difficulties.

Here is a book to buy and read over and over again. As one writer in THE PASTOR remarked, concerning another of Dr. Gossip's books, we can safely read these sermons because we cannot borrow them and preach them verbatim. Gossip's style defies reproduction by a lesser man. —***R. P. Marshall.***

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A MANUAL OF EASTERN ORTHODOX PRAYERS, *by Nicolas Zernov, Editor. Macmillan Company, 130 pp., $.90.*

This small manual of prayers taken from the Euchologion of the Orthodox Church is designed to acquaint the English reader with the treasury of devotional literature which for many has been a closed book.

One observation, borne out by a reading of the prayers, is this: "An Eastern Christian does not approach God as an isolated individual; he worships Him as a member of the Body of Christ." It is this feeling of being a part of a family that pervades all of the worship of the Eastern Church, and explains the peculiarities of worship which are strange to Western eyes. A visitor to an Eastern Mass is struck by the absence of formality in the midst of elaborate ceremonial. The congregation moves about, visits the candle stand, or kisses the Holy Pictures (Icons) while the service proceeds, and the priest acts as a sort of father to the group, coming out among the worshipers at one point in the service and blessing each one as he passes.

Protestant ministers will find, perhaps to their astonishment, that these prayers, with a few exceptions, are available for use in their own devotions. Many of them are beautiful and touching in their childlike simplicity. In none do we find the cloying sweetness and undue familiarity which sometimes characterize medieval Roman Catholic prayers.—***R. P. Marshall.***

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LUKE

1 Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, 2 just as they were delivered to us by those who from the beginning were eye-witnesses and ministers of the word, 3 it seemed good to me also, having followed all things closely[a] for some time pas
for you, most excellent The
know the truth concerning th
been informed.

5 In the days of Herod, king
named Zech-a-ri'ah,[b] of the div
a wife of the daughters of Aar
beth. 6 And they were both ri
in all the commandments and o
less. 7 But they had no child, b
and both were advanced in yea

8 Now while he was serving
his division was on duty, 9
the priesthood, it fell to him
of the Lord and burn incens
tude of the people were pra
incense. 11 And there appeared
standing on the right side of
Zech-a-ri'ah was troubled wh
fell upon him. 13 But the ang
afraid, Zech-a-ri'ah, for your p
Elizabeth will bear you a son, an

[a] Or *accurately.* [b] Greek *Zacharias.*
1. 2: 1 Jn. 1. 1; Acts 1. 21; Heb. 2. 3.
1. 5: Mt. 2. 1; 1 Chr. 24. 10; 2 Chr. 31. 2.

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Professor James Moffatt, until his death in 1944, was Executive Secretary. Both have worked with the New Testament Section.

BOOKS briefly noted

BIBLICAL MESSENGERS OF ENCOURAGEMENT, by *Ivan H. Hagedorn. The Pulpit Press, 174 pp., $2.*

Seventeen characters are chosen from the Bible as messengers to individuals and nations in their time of need —such as Deborah, who encouraged a nation in a time of confusion; Samuel, who encouraged a people in a time of gloom; Elisha, a prophet, who encouraged a youth to look on the bright side; Mordecai, the middle-aged gatekeeper, who encouraged a queen to save her people. The list culminates in Christ, who is the greatest Encourager of them all.

SOLDIERS OF GOD, *by Christopher Cross, in collaboration with Major General William R. Arnold. E. P. Dutton & Co., 216 pp., $1.75.*

Interesting stories of the heroic works of U. S. chaplains in World War II.

CIVILIZATION AND GROUP RELATIONSHIPS, edited by *R. M. MacIver; Harper and Brothers, 177 pp., $2.*

This book, which is published by the Institute of Religious Studies of the Jewish Theological Seminary of America, is written from the viewpoint of national welfare rather than that of any specific minority group. It is composed of writings of sociologists, religious leaders, educators, social workers and others. Pastors will find the book valuable as a study of the problems of racial and religious tensions in America.

DORAN'S MINISTERS MANUAL, compiled and edited by *G. B. F. Hallock and M. K. W. Heicher; The Pulpit Press, 288 pp., $2.50.*

The 1946 edition. Includes sermon outlines, orders of service, illustrations, and suggested texts and themes.

SPIRITUAL PROBLEMS OF OUR TIMES, *by Luigi Sturzo. Longmans, Green & Company, 182 pp., $2.*

The writer undertakes to bridge the gap between the believers and the unbelievers in contemporary society. The author's perspective: Roman Catholic.

OF THE IMITATION OF CHRIST TODAY, *by Winifred Kirkland. The Macmillan Co., 43 pp., $1.*

This book is an inspiring interpretation of Jesus' teachings in their particular relation to our lives today. The author writes of a Jesus whom we come to know by comradeship, by identifying ourselves with those about us—with suffering, toiling, bewildered men. For, she says, we do not know God by withdrawing from life, but by living. Only thus can we rebuild the pattern of civilization in accordance with His eternal plan.

Of the Imitation of Christ Today is a good book to read during Lent.

GROUNDS FOR GRATITUDE, *by Paul D. Mitchell, Dean of The Methodist Seminary, Habana, Cuba. Imprenta Metodista, Buenos Aires, 296 pp., $1.50.*

Ten chapters dealing with such themes as God's Essential Character; His Son Our Lord; His Witnessing Spirit and His Impelling Mission, intone familiar orthodox teaching. In the chapter on the Bible the author says "the final proof of the inspiration of the Bible is that it inspires us." The illustrations are well chosen. The title is too tame for this book.

COME BEFORE WINTER, *by Clarence Edward Macartney. Abingdon-Cokesbury Press, 18 pp., $.50.*

Here is a neat volume containing a memorable sermon by the pastor of First Presbyterian Church, Pittsburgh, Pa. It was first preached thirty years ago in the Arch Street Presbyterian Church, Philadelphia, where the preacher was then stationed. Because it was at the heart of a vital matter it has been repeated every October, with the possible exception of one year, for thirty years.

PREACHING IN TIME OF RECONSTRUCTION, *by Andrew W. Blackwood. Pulpit Press, 63 pp., $.50.*

This book contains studies of thirteen great preachers, who have exemplified preaching at its best. The list is limited to preachers who wrought in days of war and rebuilding, and is of necessity curtailed. Many conspicuous names we would look for are omitted. Through a reading of these chapters, written in fascinating style by the Princeton professor of homiletics, one may improve his form and style, even as John Henry Jowett became a master of evangelical preaching through his study of the masters of his day.

ALL GOD'S CHILDREN, *by Armond E. Cohen, The Macmillan Company, 104 pp., $1.50.*

Rabbi Cohen of the Cleveland Jewish center makes a candid and fair apologia for his people. In the spirit of a Christian he appeals for understanding and patience on the part of those unguarded Christians or otherwise, who have been misled by libels and half truths circulated by the apostles of hate. The young rabbi feels that if the mystery with which the Jew is often surrounded could be cleared away, Jews and Christians might live together on terms of co-operation and harmony. This he does quite effectively, beginning with Abraham, Joseph and Moses. He discusses the beliefs of the Conservative, Orthodox, and Reform Jews. An interesting chapter is given to the attitude of the Jews toward Christ.

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"Christianity Where You Live," by Kenneth Underwood, published by the Friendship Press (182 pp., $1), is a small book but by no means insignificant. It relates the observations of the author in the Home Missionary sections of our nation and is written in a style that makes one want to read it. Perhaps the projects themselves furnish the holding power that the book exercises over its readers. Underwood visited such places in the South as Tuskegee Institute and Rust College and observed at first hand what these institutions are doing to help solve rural problems in the South. He journeyed also into the industrial sections of the South and observed some of the spots where social tensions are taut. Near the home base in New Jersey's cranberry bogs he also, like in the South, found that Christian leaders with progressive goals are making notable efforts to carry the influence of Christianity into society. "Christianity Where You Live" gives a fresh picture of home missionary work and shows how it is adapting its program to meet changing conditions. By permission of the publisher, THE PASTOR *reprints below chapter 14 of the volume.*—**John O. Gross.**

Worship in the Bogs of New Jersey

By KENNETH UNDERWOOD

THE CHURCH that taught me most about worship was not the Cathedral of St. John the Divine in New York City with its great vaulted arches, nor the Christ Church Cathedral in St. Louis with the most costly altar in America. It was an eighteen-by-twelve-foot room in a clapboard shack that had been made into a chapel by twelve cranberry pickers who felt the need of a church. For three years these migrants had trucked north from the Florida glades to earn an uncertain existence harvesting the crops. They lived in a company town called Rome. Rome consisted of a long double row of two-room shacks, a family to a room. There was no church and no way to get to a church.

In Florida, common worship had offered some relief from the monotonous and tiring work, and had "made life add up to something." But in Rome there were only the cranberries to be picked, the heavy rakes to be wielded, the bogs to be waded day in and day out, from "can see to can't see." They needed a church.

Two families in "God's Committee of the Twelve," as they called themselves, volunteered to share one room. That made four adults and two children living in an eighteen-by-twelve room so they could have a church.

The committee scrubbed down the walls of their church. They collected orange crates, planks and cranberry lugs, and from them made pews (seating capacity, twenty-one, if they squeezed). They wanted something better than orange crates for the altar. So God's Committee put up a sign in Rome, "Wanted—Wood Carvers and Carpenters to Build an Altar." And the word spread through the bogs. Within a week, God's Committee had fifteen volunteers to do the job. Many brought with them bits of hardwood, picked up from surrounding New Jersey. Together they constructed the altar and carved a cross on the center board. Six of the volunteers joined the church.

With a chapel, the people of Rome took heart. Perhaps they could find a minister. In Florida a man from the Home Missions Council had preached to them. They saved their money for a month. Then they wrote to the Council in New York. "We have a hand-carved altar and five dollars. Could you send us a minister?" The Council thought it could.

In Burlington, New Jersey, not far from Rome, the Reverend Charles H. Richmond, a Negro who is a graduate of Yale Divinity School, now chaplain in the Army, was ministering for the Council to migrants in a Farm Security Administration camp. Richmond said he would be glad to hike to Rome and preach each week.

Here was a man who practiced what he preached. While comfortably settled with his wife and two children in a large city parish in the South, he had been asked by the Home Missions Council to become a minister to migrants. When he got up to preach and looked out at the people who followed the crops from state to state, he saw migrants clearly for the first time. What did he really know of their problems and their deepest desires? In humility he came down from the pulpit and sat among them. Someone began a spiritual, and during the singing of it he was convinced that he had made the right decision when he left the South.

I did not know all this when I first worshiped in Rome, but the spirit of the service, the faces of the people, the room told me that something like that must have happened.

Cranberries and Christmas Tinsel

As soon as I entered the chapel I knew that there was no half-real character here. Above the altar some untutored artist had painted a cluster of cranberries. He had obviously wrestled for days with the problem of perspective and third dimension. He had lost, but God's Committee had approved the symbolism. Why? I suppose because it seemed to express what religion means to those who work in the bogs. It said: "For all the sweat and heartache of my life I can find some meaning to it here, some desire to live a fuller life."

On another wall they had put a picture of Jesus cut from a Sunday school paper. Tinsel saved from Christmas cards framed it, giving color to the drab walls.

I do not recall the order of worship. Perhaps there was none. Perhaps there was only an upper room where twenty people tried to say in prayer and in song that their God was good and merciful.

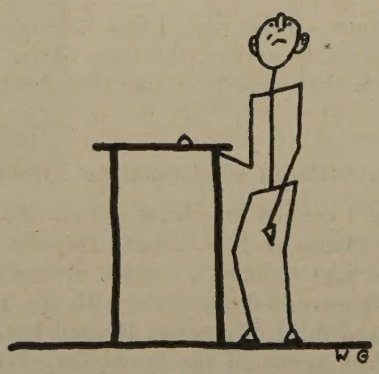
Someone began a spiritual and the congregation took up the refrain. The plaintive, rhythmic joy of their singing filled the room, then flowed out across the silent bogs. An old Negro heard the music, hesitated, took off his cap and came into the chapel.

There was an easy, unhurried silence as Mr. Richmond opened the Bible and found the lesson. The people stood with bowed heads as he read, and then prayed. A gaunt picker knelt to pour forth in prayer and testimony his anguish and fears and then sat back relieved and at peace. A mother asked if her daughter might lead the group in a hymn she had learned.

During the sermon the congregation asked questions about points they didn't understand. Then they suggested the subject for the following Sunday's sermon. The subject was "Hope." A man brought forward bread and wine in two bowls of broken crockery. During the communion one man hesitated, wondering if he was worthy of the sacrament. Mr. Richmond went to him, took his hand, walked with him to the altar, kneeled beside him, and took communion with him.

This was not just a church. It was a community of people who had worked together to build a sanctuary, who together helped each other find God. The service was beautiful, not because poverty is beautiful, but because man's vision of God in the sound of a child singing a hymn her mother had taught her, in a man's taking another's hand in a grip of understanding, in the sight of a picture of Christ framed bravely in Christmas card tinsel on a clapboard wall is a beautiful thing.

TWO-MINUTE SKETCHES — *FROM THE AMEN CORNER*



This is a Ceiling Starer. He sees something mighty interesting up there. No one else has ever found it, but he stares at it all the time. Sister Byrd thinks he has curvature of the spine, and can't look down. But he manages to bend his head over to peep in the collection plate, so it isn't that.

Are you a Ceiling Starer?

monday morning

By THE ELDER

On Seeing the Meaning of Work

EVERY minister complains that time gets away from him and that he gets to do so few of the things he intends to do. The details of the parish alone get one down; then there are the details and plans handed down "from above" that must be looked after; and after these there are the personal troubles of the church; and, of course, the family, too, takes time and effort. How can a man do it all?

None of us is altogether pleased with his work. The best of ministers will say that he ought to be three or four men. The very nature of spiritual insight causes such an attitude, because there is so much that needs to be done.

Some men, though, do seem to get a lot more done than seems either reasonable or credible. I know one man who has set a killing pace for years, but he thrives on it. He seems to have time for everything and plenty of time to talk to anyone who needs him. I asked him how he did it. He blushed, because he thinks that he is really a loafer. But I would not be parried, and finally he began to talk. I gathered this from the conversation:

He loves his work—he loves it through and through. He makes about two thousand calls every year. He said that for years he regarded calling as doorbell punching, but then one day he got to thinking how much good that calling had really done. Since then he has done his calling enthusiastically. He said that financial matters always did bore him, until he got to thinking that most of his budget went to pay the janitor, the musicians, the old preachers, and the missionaries. So he plunged into that work, too, with real enthusiasm. He loves his work, I gathered, because he sees its divine meaning and the human service he renders.

Then he carefully plans his work. He told me that he marked out his studies and sermons at least a year in advance. I whistled at that one. He said that he planned his calling, except for the sick and emergency calls, a month in advance. He has regular times which he devotes to it. There are also regular times for study, prayer, and sermon making.

I asked him if his schedule was ever interrupted. He said, "Sure it always is, but the work is marked out to do, so I work faster and find more ways to do it after it is interrupted." That is why he always seems to have plenty of time on his hands.

He then dropped a tip that burned itself into my mind. He said that he had learned when one job was over to turn to the next one. He spends little time in regrets and worries, which, he said, once took much of his time and energy. When he begins a work, it is with his whole heart and soul.

I learned a lot by listening that day. Here was a man who was efficient without being either impersonal or "infernally busy" about something. He had learned to do things the Christian way!

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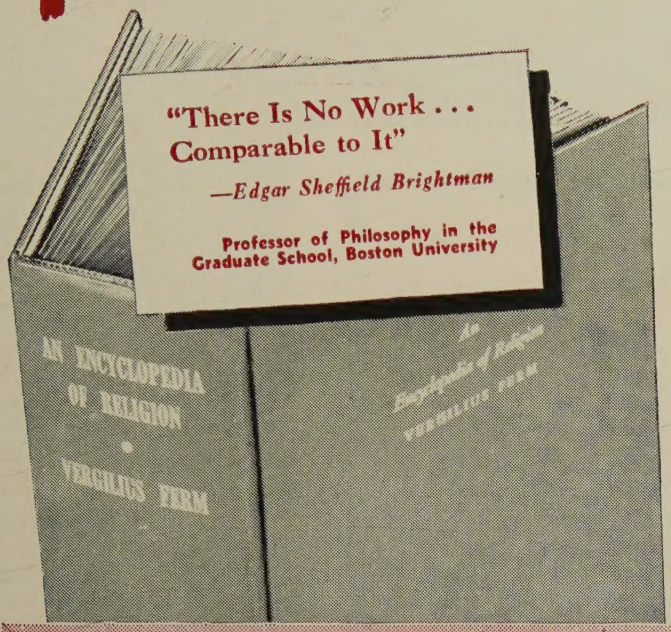
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Pioneers' Obsession

¶ The circuit riders were pioneers. They did not wait until cities were founded to proclaim their message; they went searching for souls on every frontier. When George Clark entered Georgia in 1799 he found people who had never heard a sermon and had to be directed when to stand and kneel in the meetings. In 1809 James B. Finley preached in Ohio to men unacquainted with religious services. Finley says: "Accordingly I called the people together under a large oak in a small prairie. The people, however, would not come near me, but stood in the plum bushes around, and I preached to them in their hiding places, Jesus Christ and the resurrection." ¶ When Bishop Francis Asbury saw hundreds of people "Almost foodless, shelterless, clothesless, toiling along on foot and horse" across the Allegheny Mountains, he wrote in his *Journal:* "We must send preachers after these people." Keeping up with the frontier became an obsession with the circuit riders. Bishop Joshua Soule on one occasion declared: "I never suffered any man to go before me, where I cannot follow." S. W. Ingham, an Itinerant in Iowa, once wrote: "I preached where Quasqueton now is when there were but four families in the vicinity and no others within sixteen miles. That was the extreme frontier there. *I always followed up the frontier to the last house.*"—Paul Neff Garber, in *The Methodist Meeting House* (Board of Missions and Church Extension).